



^{Roman}
Gesta Romanorum:

CONTAINING

Fifty Eight Remarkable HISTORIES,
Collected originally from the best
and most ancient Roman
RECORDS.

With MORALS and APPLICA-
TIONS, tending to the Sup-
pressing of *VICE*, and the Encou-
ragement of *VIRTUE*, and the
Love of GOD.

By A. B.

Adorn'd with a new Set of Cuts, pro-
per to Illustrate and Explain the
Respective Stories.

*The Story's pleasant, and the Moral good,
If read with Care, and rightly understood.*

London: Printed for T. Norris, at the Looking-
glass on London-bridge, and A. Bettesworth, at
the Red Lion in Pater-noster-row, 1722.

THE HISTORY OF THE
AMERICAN
REVOLUTION
FROM 1763 TO 1789
BY
WILLIAM M. L. & A. P. L. C.
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THE
TRANSLATOR
TO THE
READER.



Whether the following Stories were Originally collected from the Roman Records, or not, I think is of little Weight in the present Case; 'tis sufficient that the Design is Honest and Rational, and the Morals and Applications adapted intirely to the promoting of Virtue and the Love of God, and the Suppressing of Vice and Immorality. As to the Metaphorical Way of Writing, 'tis almost as old as the World, and stands so well approv'd by the general consent of all former Ages, that there can be no need

The Translator to the READER.

of any Apologies upon that Account; all therefore that I think needful to add further for the Reader's Encouragement, is to assure him, that the Intention of the following Histories is purely to represent Virtue and Vice in their proper Colours, and to Convince Him if possible, that all the Follies and Grandure of the World, according to the wise King Solomon, are in validity nothing but Vanity and Vexation of Spirit, and that

Success does still attend on virtuous Deeds,
And tho' a late a sure Reward succeeds.

HISTORY

Gesta Romanorum, &c.

7

HISTORY I.

Shews the Care and Concern every Man ought to have to guard and defend his Soul against the Crafts and Subtilties of the Devil, and to keep constancy in the direct Paths of Honesty and Virtue, that he be not surpriz'd in his Race, and deluded out of his Eternal Happineſs.



AKING mighty and Potent, had once a most beautiful Daughter, whose Name was *Rosamond*; This fine Lady, when she was no more than Ten Years of Age, was so swift and expert in Running, that she surpassed all the People of her Time, insomuch that the King her Father, upon the Assurance of her great Perfection, set out a Proclamation, That whoever could vanquish

his Daughter at this Exercise should have her to Wife; but upon the Condition that if she overcame him, he should immediately lose his Head, upon which great Numbers came to try their Fortune, who were all shamefully beaten, and lost their Lives for their Folly: Notwithstanding, a certain Poor man, one *Abibas*, that liv'd in a neighbouring City, thus reflects upon the Nature of the King's Proclamation, and his own Circumstances. I am, says he, a very poor Man, of a very mean Extraction; yet if I can but out-run this Princess, I shall make my own Fortune, and raise all my Family to Dignity and Wealth. Well thinks he, this would make me as great and happy as I could wish, I like the Notion extreamly well (says he) and I'll e'en go forthwith and try the Experiment, and since I have already discover'd what takes best with her, and pleases her Fancy most, I'll instantly go and provide the Three things following: It's First, a very curious Garland of Flowers, which I know she is extreamly delighted in, Secondly, a very fine and exquisite Girdle: And Thirdly, a Silken Purse with a Golden Ball in it, with this Motto, *Qui mecum ludit nunquam cum luda satiabit*, i. e. Whoever plays with this Ball, shall never be weary of Play all which by the Assistance of some Friends and parricular Acquaintance with great Difficulty, he at length procures; and having conceal'd them as privately as possible, he went directly and knock'd at the Palace Gate; and being ask'd by the Porter his Business, he told him he was come to Run with the Lady within, according to the Emperor's Proclamation, who being

ing hard by, overheard every thing the Poor man said, and looking out of her Window with disdain upon him reproach'd and dispis'd him, notwithstanding for the King her Father's Word sake, she immediately prepares for the Race, and accordingly they start together as usual, and in a Minute or two, she over-ran him a great many Paces. *Abibas* seeing her going away from him so fast, with all his Strength, threw the Garland before her : The Novelty of the Thing so far surpriz'd and pleas'd the Lady, that she instantly stopp'd, took it up, and put it upon her Head ; by which Interruption, *Abibas* overtook her, and got some Distance before her. The Lady was extremely enraged at this, and tore the Garland from her Head, and threw it away with contempt, and then exerting herself with all her might, soon run up to him again, and reproaching him bitterly, and told him, What shall such a vile Wretch as thou art pretend to have me for a Wife ; and so she bounded before him with invisible swiftness ; upon which *Abibas* thought it proper to throw the Girdle before her ; which when she saw, and being pleas'd with the Sight of it, she again stoop'd and took it up, and being exceedingly Charm'd with the Rarity and Curiosity of the Workmanship ; she took it up and girt it about her, which occasion'd so great a Stop, and gave her so much hindrance in her Course, that *Abibas* got again before her a considerable Distance. Hereupon she fell into a terrible Agony, and took the Girdle from her Waist and tore it in Pieces, and threw it disdainfully from her, and so mended her Pace, that she again

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overtook him, and with Scorn and Derision told him, That notwithstanding all his Tricks and Cunning, he should not gain his Ends, and with that she bounded forward, and in an instant got a great Way before him; and now they were both got very near the end of the Goald, when, *Abibas* threw the Purse before her, at which unexpected Curiosity, she was the Third time so much startled and enamour'd, that she could not forbear taking it up, and opening it, and finding in it the Golden Ball, with the Motto: *Que mecum ludit*, &c. With this last Project she was so much affected and taken up with the Inspection of the Motto, that *Abibas* by these repeated Stratagems, got first to the End of the Race, and so pursuant to the Emperor's Proclamation, had the young Lady to his Wife.

M O R A L.

WE may understand by this Emperour, our blessed Lord and Saviour Jesus Christ, and by his excellent Daughter the Soul of Man, Created originally according to the Likeness of God: which Soul remaining in its Native Purity, runs swiftly in the Course of God's Word, that mortal Sin cannot overtake it. Proclamation was made to set all Mankind upon their Guard, that so they may not be overtaken, but may be able to defend themselves against the Devil, the World, and the Flesh; insomuch that if they constantly wage War against them, they shall be in no Danger of being Vanquish'd and Overcome by them. *Abibas* in a Metaphorical Sense

Sense may pass for the Devil, who seeing Mankind so long Victorious, consults Stratagems and Natural Frailties, in order to betray and supplant him. He (the Devil) has commonly three Baits which he generally makes use of to allure and entrap the World. The first is here represented by the Garland, i. e. (Pride) which is never used, but upon the Head, as Garlands ordinarily are; that it may be more obvious and conspicuous. A Proud Man always puts himself in the Front, and attempts to be seen; which makes *St. Austin say, that a Proud Man is the Son of a Devil*; and when a Person is encircled with a Garland of Pride, 'tis a sure Sign that the Devil is running after him for no less Business and Design than the obtaining his Soul, and betraying him to eternal Destruction; what then is Proper for Man in such a Case to do; why certainly nothing can be more proper for him, than to cast away that naughty Garland of Pride and Ambition, which in the end will undoubtedly prove so detrimental to him. This is the true and certain way to discourage and baffle Satan, and to guard and deliver our selves from all his Temptations and Stratagems. Secondly, The Girdle may be said to represent Luxury, which is likewise one of the Devil's chief Engines, and is also a most dangerous Betrayer of Mankind. Against the Allurements of Lust and Luxury, *St. Gregory advises to guard your Loins with Chastity*; for most true it is, that when we suffer that most pernicious Vice to over-run us, we are in the high Road to eternal Ruin and Destruction. Lust and Luxury certainly stop Men in their Course of Virtue and Piety,

Piety, and are sure and infallible Signs that the Devil is running with Success before them: What therefore ought a Man to do, who is overtaken by his Lust, but instantly with Indignation to break the fatal Girdle, and throw it away from him with Contempt: to apply himself to Alms and Prayer and Works of Devotion, which are as natural Remedies to prevent this growing Evil, as Water is to extinguish Fire.

The last Temptation and hinderance of a Christian in his Race towards Heaven, is here Represented by the Purse with the Golden Ball in it; The Heart is this Purse, which our Lord would have Shut at the lower end, that it may the better receive, and then retain Grace and Heavenly things. The two Strings that draw this Purse together, lest Sin should enter, are Fear and eternal Punishment; and the round Ball in the Purse may well enough be thought to represent Covetousness. For as a Ball is trundled to different Positions, sometimes here and sometimes there; so a Covetous Man is toss'd and mov'd up and down the World from one Side to the other, any ways, so that he can but get Advantage by it. The Superscription upon the Ball *Qui mecum ludit*, &c. may very well be understood, those who suffers Covetousness to get the Mastership over him, will hardly ever be satisfy'd afterwards: 'Tis a most bewitching and intoxicating Vice, and a very great and prevailing hindrance in our Heavenly Course. A Covetous Man may indeed now and then have some small Inclination to run the Race of Virtue and Sobriety, but then his Course is so clogg'd and embarrass'd with worldly Thoughts,

Thoughts, and he makes so many Stops by the way that 'tis impossible for him to reach the End of the Race with Success; Self-interest has such a strong Power over him, that he can never reach the Celestial *Canaan*; the Thoughts of the World are always uppermost in his Thoughts, and so he lingers on till 'tis too late and the time past, and then like the Princess here he weeps at his Folly, turns about, and attempts in vain to recover himself: For whereas all other Sins grow old in time, the Vice of Covetousness is ever young; it so naturally takes with Men, that when they are once absolutely possess'd of it, they are never perfectly cured to the end of their Lives; therefore all Persons who are any ways tainted with this vile and dangerous Temper, ought without delay to disengage themselves from the fatal Error, before it has taken too deep Root; 'tis a pregnant and prolifick Sin; and as the Apostle says in many respects, *the Root of all other Evils.*

HIST. II.

That the Soul is dear to God, and by his Grace wedded to Man, not to the Imprudent Rich Man, but to the Poor, if he be Wise and lives in his Fear; and 'tis only his Soul that lives in the Fear of God, that can hope to die in his Favour.

WHEN *Claudian* had the Government of the Empire, he had a Daughter every way accomplished: One Night as he lay in his Bed, his Thoughts were intirely taken up, how he might best dispose of her in Marriage: says he to himself,

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self, if I dispose of my Daughter to a rich Fool, notwithstanding his Riches, she'll be always wretched and at last undone; but if I bestow her upon a Wise Man, tho' his Circumstances be never so mean and low, she'll be always easy, and in all probability Happy at Last.-----Now there dwelt at that Time in the same City, a certain Philosopher, whose name was *Socrates*, a very wise and good Man, and one that the Emperor had an exceeding Value for, to whom he sent, and told him in few Words, that he intended to give him his Daughter in Marriage: The good Man was at first surprized at the unexpected Proposal; but at length recovering himself, with all Humility and Admiration told him, That tho' he was sensible the Honour he design'd him was infinitely above his Merit or his Expectations, yet if his Majesty thought fit, he would gladly accept of his offer. Well says the Emperor, then thus it shall be, I freely consent that you shall have my Daughter for your Wife, upon this Condition, that if she dies before you, you shall immediately be put to Death: To which the good Man made this wise Reply; Why truly, says he, the Honour is so great and the Prospect so good, that I readily accept of your Daughter even upon that Condition, and accordingly their Marriage was quickly after solemniz'd with the utmost Pomp and Ceremony; for some time they lived together in the greatest Peace and Tranquillity: But it so happned, that in some Space of Time, this Wife of *Socrates* fell Sick, even unto Death; At which, this Philosopher (as well he might) was under the deepest Affliction, and taking

Fool, taking a solitary walk in a Neighbouring Grove, always he accidentally met with an Old Man, who w her accosts him thus : Good Father, says he, you seem e ne- extreamly Sorrowful and Dejected, I beg of you , and to tell me the Cause. Why, says *Socrates*, there- Cause is very great and very deplorable : I have certain Married the Emperor's Daughter, upon this sad very and heavy Condition, that if she dies before me, peror I am immediately to lose my Life, and now even sent, at this Moment she lies at the Point of Death; ded to Yet however says the Old Man, take my Counsel good and all shall be well ; and his Counsel was this, peeted to use three Herbs that grew in the Wood : Of with the First of these a Drink was to be made to be at tho' Taken inwardly ; of the two others a Plaister to n was be outwardly apply'd where the Pain was the rions, most Exquisite ; These two Remedies had so good gladly Effect, that in a short Time the Lady perfectly r, then Recovered ; and the Emperor hearing how dili shall gent the good Man was to Recover his Daugh- s Con- ter, and how Assiduous he was to find out a pro- ll im- per Medicine for her, not only Cancels their first good Agreement, but withal promoted him to great ys he, Riches and Honour. good, en up- Mar-

M O R A L.

WE may with Submission fitly compare this wise and good Emperor to our blessed Lord and Saviour Jesus Christ, and his excellent Daughter to the Soul of Man, Created in the Beginning after the Image of God. This Daughter God would not give to a rich Man ; but to a poor Man born as *Job* says, Naked, and destitute of

of all Helps, but upon this Condition, that if he did not take Care to guard and preserve this Soul, against all manner of contagious Vice and Folly; or if by Sins unrepented of, she should die in his Company, that in that Case he should perish Eternally. The Case is the same with all the World, when a Soul is Sick and languishing, we should then more particularly apply our selves for a Remedy. We should then throw ourselves into the Bosom of the Church, where we shall always find an Old Man or an Elder, the ancient Name of the Priests or Ministers of the Gospel, by whose Advice and Assistance, and through the Death and Sufferings of our blessed Redeemer (if we suffer our selves to be guided, and directed by their Holy and Divine Precepts) we may be certain to have our Health restor'd, and our Lives and Happiness secur'd to all Eternity — By the three Herbs we may properly in this place understand, Confession, Conversion, and Satisfaction; all which grand Ingredients are absolutely necessary in our Recovery. Of the First we are to make a Potion, as if for our Iniquities our Tears were to be our drink Day and Night: The other two are to be Compounded after the Nature of an Emplaister and apply'd in a hearty and sincere Repentance, and by making use of this Remedy in time, while the day of Grace continues, after the manner of this Emperor to this poor Philosopher: Almighty God who knows the Secrets of all Hearts, and the Truth and Sincerity of all our Proceedings and Intentions, will also promote us to honour and the Riches of his Grace, which can never waite or be taken away from us.

H I S T.

HIST. III.

Worldly Pleasures naturally tend to draw upon us Shame and eternal Ruine, if we are too passionate and solicitous about them; and yet it is not Impossible but we may make a good use of them, and so make them helpful to us in the great Business of Eternity.

ANother great Emperor had but one Son whom he loved, and tender'd as his own Life; it pleas'd him to order a Golden Apple to be made, which with the greatest Artifice and Curiosity was hardly finished before he fell dangerously Sick; upon which, he order'd his Son to be called to him, and spoke to him after the following manner: I charge you on my Blessing, that if I do not Recover of my present Illness, you Search my Empire, and give the Golden Apple to the greatest Fool you can find therein; which the Son had no sooner promised his Father to do, but he turn'd him in his Bed and expir'd. After the Funeral Solemnity proper for so great a Person was ended, the Son takes the Apple, and according to his Father's Commands, searches through the several Provinces of his Empire; and many Fools in truth he found in his Travels, but none he thought proper to give the Apple to. At length he comes to the principal City of a Kingdom, where after Enquiry, he found they had a Custom among 'em to choose a King for a Year, who during that Term was to Command them, and to do all things according to his Pleasure; but at the end of the Year he was to be strip'd of all his Power and Greatness, and Banish'd

nish'd the City with contempt for ever ; which when the King's Son understood, why then, says h^e ; I have doubtless found the greatest Fool upon Earth, and the very Person I have been so long seeking after ; without further Consideration he goes to this annual King, and lays the Ball at his Feet ; How comes this about, says the other, since I never knew the Emperor ? Why, I'll tell you, says the Emperor's Son, and then repeats the Contents of his Father's Will, particularly that part that bequeaths the Golden Apple to the greatest Fool that could be found ; and do you take me for him, says this Annual Monarch ? you have said it, says the Emperor's Son, and truly with reason enough, being so strangely dull and stupid to accept of a little foolish Greatness, and Pageantry for the short space of a Year, and then to live all the Remainder of your Life in Poverty and Contempt. 'Tis very true, answers the King ; but being thus fore-warn'd, I am fore-arm'd : There shall not a Day pass thro' the whole Year of my dear bought Honour, I will not be laying up something to supply me after the Expiration of my Term : and this he did accordingly, by which Means, when the End of his Reign was come, he had lay'd up enough to support him with Plenty, Ease and Pleasure to the End of his Days.

MORAL.

M O R A L.

AND thus like this wise Emperor does God deal with foolish and mistaken Men. The Golden Apple may be suppos'd to signify the World, and the Goods and Vanities thereof, which so often allure Men into Sin and Folly. Poor foolish empty Creatures, who like Butterflies that they may flutter about a little in this World, forfeit all their Right and Title to the next, which were it possible they should last for a Thousand Years, yet are they as nothing in Comparison of Eternity, and when too they are seriously compar'd with these Blessings that are Promised to the just Man in the Life to come, they can bear no Proportion, but must appear mere empty and Insignificant Trifles. Oh! how few are there that wisely and deliberately think of this fatal Exile, and resolve never to Reign Masters of the Worlds short and Transitory Delights upon such miserable Conditions --- Indeed it must be granted that Riches of themselves do not directly tend to bring us into this miserable State: when they are apply'd according to the Intention of the Donor, they entitle Men to many Opportunities of doing good in their Generation, then give them Opportunities to Reign like Kings here, and yet at the same Time to secure to themselves a larger Share of Happiness and Grandure hereafter; but then we must act with the same Caution as this annual King in the History did; strenuously employ our selves in laying up a sufficient Treasure for the day of our Distress and Calamity.

We

We should be continually doing Acts of Justice and Goodness ; we should be constantly sending our good Things before us, that is, we should to our Power be doing kind and compassionate Offices to our Fellow Creatures, and daily securing our Passage to Eternity by our Works of Charity and Mercy, and all our vacant Hours should be spent in Fasting, Prayer, and Humiliation. This would make our Exile a Blessing, and so from Reigning as Temporary Kings for a short Time be banished to an eternal Kingdom, where the Joys and Pleasures are endless and unspeakable.

HIST. IV.

The Immoderate desire of the Things of this Life is justly censur'd and exploded, and how a Man in outward Appearance wise and learned was ruin'd by his Attempts after them, just at the very time when he propos'd to himself their present Enjoyment.



THere was once a certain Image set up in the City of Rome, with its Right hand stretch'd out, and on the Middle Finger, which was extended, these Words were inscribed, *STRIKE ME*. For a long time this Image stood undisturb'd, and no Body could tell the meaning of the Motto, tho' all People as they pass'd, were continually spending their Verdicts about it; at length a Person came by, who having more Judgment and Learning than the rest, looking narrowly upon the Image, he perceiv'd that at one certain

certain Time of the Day when the Sun shon upon it, the extended Finger seem'd to point directly to such a particular place upon the Ground; having made this Discovery, away he runs for a Mattock; and after he had dug for about three Foot, he discovers certain Steps that led directly into a Stately Palace, and goes undauntedly into the Hall, where he discovers (to his great Astonishment) a great Company of noble Personages richly attir'd, and casting his Eyes every ways about him, at the further End, he perceived a Carbuncle of Prodigious bigness, from whence the whole Hall was enlighten'd, and opposite to it, there stood a Man arm'd in all Points with a Bow and Arrow, and seem'd ready to shoot any Body that should make too near an Approach. He saw all this, and many other Things no less worthy of Observation. After this he walk'd into several noble Apartments, where he still found every thing very Great and Magnificent, fit to gratify the Curiosity of the most Strict and Inquisitive Spectator, Thus having feasted his Eyes with the Sight of the rich Furniture, and other surprising Curiosities, he thinks with himself, never did I yet see so many Objects of Wonder and Delight, and if I should leave the Place without taking something with me to confirm the Truth of my Report, in all probabillity the World will be apt to censure me, and suspect that the Strange Things I tell them are only Idle Inventions of my own Contrivance. I will, thinks he, therefore take something with me to confirm my Testimony, and so from a Table richly spread he takes up a Golden Knife, intending to carry it

it away with him ; hut the poor mistaken Man, had no sooner laid his Hand upon it, in order to carry it off ; but the Image influenced by some secret Springs, lets fly the Arrow at the Carbuncle, and dashes it in a Thousand Pieces, upon which the light was immediately Extinct, and the wretched Scholar was left in Darkness and Confusion, and being for ever after unable to find his way out again, he there miserably perished in his rash and foolish Attempt.

M O R A L.

THIS Image and the Inscription upon the Hand is in many respects a proper Description of the Devil, and his Agents who go about seeking whom they may devour, and seems to Demonstrate plainly their Power and aptness to destroy and deceive poor credulous Sinners. The Motto is an exact Emblem of the Devil's Counsel to Covetous and Worldly-minded Persons : *Strike here*, that is, search the Earth, and at all Hazards get all you can out of it. The Crafty Scholar, who above all others was most Intent and Industrious to find out the meaning of the Inscription, does very properly resemble a Covetous and Worldly-minded Man. He like this insatiable Turbulent Wretch is never satisfied, but is Day and Night hunting and pursuing after new Discoveries, and laying up worldly Wealth, and tho' he gain never such an Abundance will he be satisfy'd therewith. Those who only gave the Image a transitory View without concerning themselves at the Signification of the Motto,

Motto, are the good Christians, whose Heart and Minds are directly opposite to all Notions and Inclinations, that may any way obstruct Pursuit after Heaven and heavenly Things: The Scholar follows the Direction of the Shadow, and unadvisedly digs up the Earth, and thus the Covetous Man steers his Course, and suffers the precarious Shadows of this World, to drown and captivate his Senses, till he is swallowed up by his Follies and Avarice and lost, past all recovery.

Whereas the Scholar descends some Steps, those with respect to the Miser, may well enough denote, Pride, the Lust of the Flesh, the Lust of the Eye, and so on from one degree of Vice to another; and when he comes into the spacious Hall, where are diversities of Persons and Objects, it Represents our entrance into the World amidst a Multitude of Toys and Trifles, which too often allure and entangle us to the hazard of both Body and Soul. That Form of a Man standing with the Dart in his Hand ready to shoot is the proper Representative of weath, which usually strikes us unawares, and when we are least apprehensive of Danger. The Carbuncle shews the Life of Man, which as long as it lasts qualifies him from a Light within to look round, and to behold that vast variety of Objects by which he is encompass'd. The Golden Knife which the Covetous Scholar was about to carry away with him, Imports the Vanity and Uncertainty of Wealth and all sublunary Things, which like this Scholar the Covetous Ambition, is often depriv'd of the very moment he thinks himself the most secure

secure of their Possessions. Death overtakes him in the midst of his Expectation, snatches him away on a sudden, and so he is left in Darkness and Horror, and is exposed to all the Difficulties, Dangers, and intolerable Calamities that in this Emblem are so emphatically Represented: Ought we not therefore to take the blessed Apostle's Advice, *Set your Affections therefore on things above, and not on things below, that when Christ shall appear, you also may appear with him in Glory.*

HIST. V.

Represents Ingratitude in the very highest Degree, by shewing how a Malicious People destroy'd a Noble Person, who saved their City and the Inhabitants from Destruction. To this Deliverer may our Saviour Christ be liken'd, who suffer'd as a Transgressor to preserve ungrateful Man, and to deliver him from Hell and Perdition.

TIS Recorded in the Writings of Cicero, That there was once an Ancient Custom, that every Renowned Champion should be Buried in his own Accoutrements, and that whosoever should presume to Rob the deceased Warrior's Tomb should be put to death. Now it happened, that a certain great City was Besieged by a most bloody and cruel Tyrant, and that they were so hard press'd, that they were ready to perish; at which Instant it so happen'd, that a most brave and most couragious Knight came among them, of whom the Citizens unanimously implored Aid and Assistance. Why, look you (says he)

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Gentle.

Gentlemen, your Affairs are come to this unhappy State, that you cannot be deliver'd without a very strong Hand: I am willing to engage in your behalf, but then I want Arms and other Accoutrements suitable for so hazardous an Enterprize; True, said one of them, but those may not be long wanting: We have a noble Captain that is lately Buried who died in our Quarrel, take his Arms, which are very strong and good, and undertake our Protection. This Proposal was Agreed to, the living Warrior put on the Armour of the dead; a great Battle was quickly fought, and a compleat Victory obtain'd, and then the dead Commander was again cloath'd in his proper Armour: But after some short Time it so fell out, that some of the ungrateful Citizens envy'd their Deliverer the Glory of his Victory, and so in recompence for his Services, they accuse him, to the Judge as a Transgressor of their Law, and a Robber of the Dead. My Lord, replies the noble Captain, thus vilely Accused; it has even been an approv'd Maxim with me, that of two Evils always to choose the least; You all know to what Extremity your City was reduc'd, and with what Earnestness you solicited me to engage in your Quarrel; you likewise knew that I had no Armour of my own, and that in that naked Condition I was utterly incapable of your defence; and that purely upon that Account I accepted of the Armour which you now Charge me with. You cannot be unsensible but that all I did was for the Publick Good, and the Success has accordingly answer'd the End in a Compleat Victory over your Enemies; which

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when I had accomplish'd for you, and perfected your Deliverance, I order'd the Armour to be restor'd to the proper Owner. Now I appeal to all the World if what I have done in this Affair, for which you now condemn me, be not according to the strictest Reason, Justice and Honour, and what is highly warrantable from the Universal Laws of Nature. As for Instance in the Case of Fire, don't we instantly pull down or blow up Houses, which if left standing might endanger the burning the next Street, perhaps the whole City: Now I beseech you, is it not better by borrowing the Armour of this deceased Champion, that you and your City be preserv'd, than that through the want of it, you are all made Slaves, and fall Victims to your Implacable Enemies. But notwithstanding all he could offer in his Vindication, the Ingratitude and Revenge of his Adversaries so far prevailed, that they oblig'd the Judge by their Importunate Petitions to pass Sentence against him; which was accordingly done, and the good Man in some short time after was Executed to the Grief and Astonishment of all those that knew his Merit and Innocence.

M O R A L.

TO the City thus Besieg'd and reduced to such extremity, we may justly compare this lower World, who for a long time was surrounded with many Temptations and encompassed with a Multitude of Dangers and Difficulties contriv'd by the Devil and his Agents, who with unwearied

Malice are ever pursuing the utter Ruin and Destruction of all Mankind. To this most valiant and generous Champion we may not improperly Compare, our blessed Lord and great Redeemer Jesus Christ, who beholding Mankind in this dangerous State, and Just ready for utter Destruction, condescends to take upon him our Nature, and to suffer an Ignominious and cruel Death, for our present Rescue and future Preservation. The ungrateful and malicious Citizens, are a true Representation of the Wicked and Bloody-minded Jews that Impleaded him before *Pontius Pilate* the Governour, who notwithstanding he knew him Innocent, yet was so far overcome and terrify'd by the Outcries and Clamours of his unjust Accusers, that he pass'd Sentence upon him and them, gave him up to the *Jews*, and the Rabble to revile and crucify him.

Now the Use that all Christians should make of this is to reflect often and seriously what wonderful Things this Heavenly Champion our great Redeemer has done for us. That with his own right Hand, and with his holy Arm he hath gotten himself the Victory, that he hath rescu'd us out of the Power of our most Cruel and Implacable Enemy the Devil, and that if we will deserve his Favours by Faith and Obedience, he has open'd to us the Gate of Eternal Salvation. We should often reflect too upon his barbarous Treatment, and how willingly he endured all the dreadful Circumstances of it, purely for the Sake of a most Stubborn, ungrateful and disobedient Generation. And sure did we do this as we ought, it must necessarily work up in us a

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Due Sense of his Goodness, inspire us with holy Love and ardent Desires, make us adore and reverence his Divine Perfections, and from his Example, imprint upon our Souls a generous regard for the good and preservation of all our fellow Creatures,

Who ever read or heard of any King, that so lov'd his Rebellious Subjects, that he would dye for them, and submit to suffer the worst of Torments and Reproaches for their Deliverance. But so hath God lov'd us, that he has given his only begotten Son to suffer Death for our Sakes, and to Rise again for our Justification. Let us therefore mortify our Members which are on Earth, and be holy as he is holy, and so be meet Partakers of that Glory which is reveal'd.

HIST. VI.

The Emperour by Sentencing a great Lady and her Child to perpetual Imprisonment for Adultery, may be suppos'd to represent the Marriage of the Soul to Christ by Faith and Baptism, and also to signify that those that love any thing more than him, shall be lyable to eternal Condemnation.

IN the Reign of a very prudent Emperor, it was Enacted among other Things, That whatever Woman was found guilty of Adultery should be condemned to perpetual Banishment. Now it happen'd in that Reign, that a Person of great Honour and Quality married a Lady of no mean Birth and Circumstances, whom he lov'd with the greatest tenderness. Af-

ter some time it so fell out, that this worthy Person had an Occasion to Travel into Foreign Parts. His Lady soon after his departure, by what means is not yet known, was overcome and became guilty of the heinous Sin of Adultery, and conceived of a Child, of which she was Convicted, and by legal Process of the Magistrate committed to Prison, where she was Deliver'd of a most beautiful Son, which thriv'd daily, and was belov'd by every one that saw him : but the Mother, like a true Penitent, spent her time in Sighs and Tears, in order to make an Atonement for her Offence ; and would not be comforted by any Persuasions. This continuing, and the Child at length observing the Sorrows his Mother underwent, took upon him one day to ask her the reason of her Discontent : to whom she made this Reply : Alas Child, said she, I have reason enough, the People abroad behold the Light and the Sun in its Splendour, but we are in horrid Darknes and cannot behold one another. Most dear Mother, says the Youth, I never yet saw the Sun in its Splendour, as you talk of. I was born in this Prison, as you call it, and know nothing beyond it, if I have but Viſtials and Drink, 'tis all that I want or wish, and I should be so far from bemoaning my Condition or desiring to alter my State, that I could be very well contented to remain here all the Days of my Life. Whilst the Mother and her Son were thus reasoning the Matter the Emperour with his Attendance happen'd to pass by the Prison, and overheard all that had pass'd between them, and their mutual Condolements and Complaints made such deep Impres-

Impressions upon him and his Courtiers, by whose Intercession he was so far prevail'd upon, that he immediately order'd them to be set at Liberty, which they enjoy'd with perfect Ease and Tranquillity for the Remainder of their Days.

M O R A L.

AND this we may look upon as an exact Emblem and Representation of the Case between God and ourselves : He has made an eternal and an unalterable Law, that whoever shall be guilty of Adultery which in this place may be supposed to signify no more, than whoever shall be inclin'd to any temporary Enjoyment or any love whatever above the Love of God, shall suffer perpetual Imprisonment in the Regions of utter Darkness, yet notwithstanding this Law, such is his Infinite Goodness and Mercy, that altho' many Sinners by their Adulterous Provocations have most justly deserv'd this perpetual Confinement, yet whenever they solemnly return from the evil of their Ways, and are sincerely sorry and affected for their past Offences his Compassion, like this good Emperor immediately interposes for them, and he restores them to their full Liberty, and grants them the further opportunity of being happy to all Eternity ; and as this Lady and her Son were releas'd from their wretched Confinement by this good natur'd Emperor, so God, at the Intercession of his Son, will deliver the most miserable Sinner, forget his former Offences, and take him again under his Fatherly Protection, as though he had never been

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guilty.

guilty. The Child mention'd here and desir'd nothing but Meat and Drink, may well serve for a President to the great, and rich Men of this World, who that they may long enjoy their carnal Desires, and gratify and indulge their unruly Appetites in this Life, have no regard either to Heaven or Hell; like this foolish Boy they would freely suffer their Souls to be perpetually Imprisoned in this Body of Flesh, without the least Notion of their Enlargements, or any manner of Prospect or concern, for those Infinite Blessings and Enjoyments, that are Reserve as a Reward to the Just to all Eternity: Their Case is desperate, and unless from a serious Reflection upon the Uncertainty of their Station they could be induc'd to think of the dangerous Circumstances they expose themselves to, it will be Impossible for them, to escape those dreadful Calamities, and that perpetual Confinement which is allotted for them by the Justice of God for their Ingratitude, Stubbornness and Contempt of his Mercy.

HIST. VII.

Contains an Account of a Magnificent Feast made by a great and generous Prince for the Entertainment of all that would come and partake of it; and that among the rest, a Blind and Lame Man made shift to get Admittance, and were equally Partakers with the rest of the Company.

A Certain great King upon a Time made a Magnificent Feast, and set out a Proclamation, that all who would come should be kindly Welcome, and withal should be entertain'd with Things of extraordinary Value. This was no sooner spread Abroad, but the Rumour presently fill'd the whole City, and among the rest it reach'd the Ears of a blind and lame Man, the blind Man was a Man of Power and Wealth; but the lame Man poor, and utterly unable to help himself. Says the Blind Man to the Lame, you cannot be ignorant, my Friend, of the great Goodness and unparallel'd Generosity of his Majesty, how he has Proclaimed a Feast for all that will come, and has promis'd them considerable Presents besides; but alas, alas, I am Lame and you are Blind, and consequently neither will be capable to partake of the Entertainment: Come, says the Lame Man, Comfort yourself, for tho' you are Blind, I can see the Way, and tho' I am Lame, you have Strength enough for us both: this then let us mutually resolve upon; be you Feet to me, and I will be Eyes to you; my meaning is, do you who are very strong take me upon your Back and carry me, and I will direct your

Steps aright in the Way, for I can see perfectly, and by that means we shall both go safe, and fare as well as the rest. This Proposal was no sooner made than Embrac'd, and accordingly, the Blind Man carries the Lame, and the Lame Man carefully directs the Blind, by which means they both got safe to the King's Palace, were Partakers of the King's Banquet with the rest, and likewise receiv'd the King's Presents of inestimable Value.

M O R A L.

Like this generous and magnificent King, so has our Saviour Christ dealt by us: He has prepared and invited all Mankind to a magnificent Banquet, a Feast of Love, where he bestows Gifts of inestimable Value to all that come. The Blind Man here represents a Man that is Rich and Powerful in all Secular Matters, by virtue of which he can do any thing here. In Secular Matters, but then on the other hand, as to all spiritual and Heavenly Matters he is perfectly Blind and Senseless, he knows nothing at all of spiritual Concerns, which are infinitely more durable and valuable. The Lame Man implies many Learned and good Men in the Ministry, who through Poverty, and for want of the necessary Supplies to improve themselves in their Studies and in the other necessary Endowments, are render'd in many respects incapable to discharge their Office, and to Instruct these rich Men, and to Imprint upon their Minds the several Duties of Religion as they would be, if they

they were not so hard press'd by their Domestick Necessities. And would to God all the rich Men would take this into their Consideration, and resolve to make a more plentiful Provision for those that have Care of their, and other persons Souls committed to their Charge. 'Tis a sad Spectacle to see so many necessitous Ministers of God's Word, and how he'll resent it, 'tis easie to Judge. I wish most of the Calamities which we of this Nation formerly felt, and which I am afraid we have now no less cause to fear, may not in some measure be the effects of the Contempt and Neglect of the Ministers of God's holy Word and Sacraments. It is certainly the Duty of rich Men to take the poor lame Labourers in God's Vineyard upon their Shoulders, and carry them to the Banquet; that is, they ought to Comfort and Support them, that they may be able to perform the great and solemn Duties of Religion with Chearfulness and Affiduity.

HIST. VIII.

Sets forth the Miserable State of Man at his Fall, and his wonderful Restoration by the coming of our Saviour: That we should keep always fresh in our Minds his Death and Passion, as a sure Antidote against Sin; all which is here set forth in the Story of a King's Daughter that was deflowred and undone, till by a Kind and generous Man, She is at length made happy and restor'd.



THERE Reigned once in Rome a great King who had but only one very beautiful Daughter to whom by Right of Succession of his Crown was to devolve after his Death or Demise; and this being every where known in the World, a great Prince, but of ill repute, made his Court to her with all the solemn Vows and honourable Promises he could think of, insomuch that after the Death of her Father, he seduc'd her and Deflower'd her, to her extream Grief and Discontent;

sent ; and to add to her Miseries he expell'd her
 from her Native Country, and forced her to wan-
 der as a Vagrant into foreign Countries. In this
 miserable Condition full of Sorrow and without
 either Friend or common Necessaries, She had
 no other Remedy in this deplorable State, but to
 repair to the High-way Side, and thereto beg of
 the Passengers to preserve her from Starving. In
 process of Time it so came to pass, that one day
 a Person of great Goodness and Honour happen'd
 to pass by that Way and saw her, and was imme-
 diately taken with her uncommon Beauty and
 Behaviour; he therefore went up to her, and
 with a great deal of respect, asked her how it
 came to pass, that so much seeming excellence
 should be so miserably expos'd. Sir, says she, I
 am the unhappy only Daughter of a great King :
 and what's more, succeeded him in his Throne
 too ; but a base and cruel Tyrant hath seduc'd
 and debauch'd me , and what's still worse, I have
 been driven, by him, from my Country, and
 constrain'd to wander into these unknown Parts,
 where I am constrain'd to beg my Bread, as you
 now see, May I presume, says this noble Per-
 son, to ask you a Question: Will you espouse
 yourself to me? After some pause and due weigh-
 ing the Matter, and after reflecting upon her
 own wretched Circumstances, she gave her Con-
 sent with a Modesty becoming her Birth and high
 Quality. Protest then, says he, that you will
 be true to me, and me alone, and I will wage
 War with this Tyrant, and attempt to restore
 you to your Crown and Dignity : It may be I
 may dye in the Encounter, and if it should so
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happen, all that I desire of you is, that you will keep my Armour for my Sake; you may perhaps have an Inclination to marry another, but then I desire you first go into your Chamber and view my Armour, and then consider that 'tis the Pledge of his Love that dy'd in your Quarrel. My Lord, replies she, all this I most faithfully promise, but then God forbid that in this Encounter you should lose your Life. Well he lov'd her, and with all his might fought with and conquer'd the Tyrant and cut off his Head, but in the Battle receiv'd himself a Mortal Wound, which in a little Time brought him to his Death; however she was restor'd to all her Rights, and he was Interr'd in the most Solemn and Magnificent manner. Long did this Queen lament his Obsequies, and often would she visit his bloody Armour as it hung in one of her private Rooms, and as often as she saw it she still wept bitterly: Mean time many great Persons made their Suit to her, but before she would make them any Resolve, she would first go to the Chamber and view the Armour, at length she burst out into these honourable Expressions. O my dear Lord, my dearest Spouse you died for the love of me, and restor'd me to my Inheritance, far be it from me then to be ungrateful to so good a Friend as ever to forget him, or to have any room in my Affections for any other but himself; upon which she went out and made her Suitors this general Answer: I have made a Vow to God that I will never marry any Man, in Sacred Veneration of the Memory of him deceased. So

all her Addressors took their Leave and departed, and she continued in a holy Chastity to the end of her Days.

M O R A L.

THIS King is our Heavenly Father, and this beautiful Daughter represents the Soul of Man, created after the Image of God, for whom the Kingdom of Heaven is prepar'd as an everlasting Inheritance, but by the Seducements and Suggestions of a Nobleman, meaning the Devil, who by his Original was an Angel of Light; She lost her Title to it, and was sadly deflowred and undone by Eating the Forbidden Fruit; after which, as we read in the Holy Scriptures, she was driven out of Paradise and constrain'd to sit in the Streets; that is, to seek her Living in the wide World, and to get her Bread with the sweat of her Brows, and from Passengers, by which is meant the four Elements, was compell'd to seek Alms for her Support. That Person of Honour that rode by and offer'd her his Assistance in the Recovery of her lost Estate, is the Son of God, who took upon him Humane Nature and came down from Heaven, and suffer'd Death for the Redemption of all Mankind.

Thou, O Man, didst Promise in thy Baptism, thou wouldst have no other God, no other Spouse, no other Love but him, and upon that Account it was, he condescended to take upon him our Flesh and our Nature, and to enter into this World, and to suffer for all Mankind.

Gesta Romanorum.

He made War with the Devil for thy Sake, and overcame him, and yet in the Conflict he was graciously pleas'd to receive a corporal Wound, and thereby to exemplify his Favour, by restoring us to our forfeited Estate, and by giving us a new Title to the Kingdom we had lost, and to oblige us the more to a constant Memory of his Goodness and Compassion.

Let us therefore like this good Heiress, treasure up in thy Heart the bloody Armour, that is the Sufferings of Christ: Keep always uppermost in thy Thoughts the Passion and Sufferings of the Holy Jesus, and consider he underwent them all for thy sake, nor stop thou here, but endeavour to follow his blessed Example as near as possible: Speak and Act as he did, and when any Temptation breaks in-upon thee, and is ready to circumvent thee in thy holy Resolutions; then reflect seriously what thy Saviour has done for thee; and that thy best Friend has shed his Blood for thy Rescue and Preservation: in doing this, thou wilt effectually conquer all Temptations, and secure to thy self a certain repose in the Heavenly Mansions.

HIST.

HIST. IX.

In which is set forth, How a King made a Law for the perpetual Celebration of his Son's Birth-Day: by which Story is shewn the Design of keeping the Sabbath-Day holy: It further shews, that God knows the most secret Breakers of the Sabbath, and his great Compassion to all honest well meaning People, who do their utmost in this Important Duty.

WHEN *Titus* Reign'd at Rome, he made a Law that all Persons should celebrate the Birth-Day of their first-born Son, and so strictly he commanded it to be observ'd, that whoever should do any thing servile upon that Day should be punish'd with Death. This being published through all his Dominions, he sent for one of his most Skilful Magicians whose Name was *Virgil*, and spoke to him thus: 'Tis true, I have publish'd such a Law, yet notwithstanding there are many that may secretly break it, and I never the wiser, and so the intended Penalty cannot be inflicted upon them; I desire therefore that by some contrivance or other, you will find out of a Method to detect these private Offenders against my Will; It shall presently be done, says *Virgil*, and so by his Magick Art he contriv'd a Statue, and caused it to be set up in the City, which from time to time would Inform the King of all the secret Transgressors of his Law, inso-much that Multitudes were accus'd and condemn'd. Now there dwelt in this City, a Smith that us'd frequently to work upon the Prohibited Days, as others did; but as he lay in his Bed

Bed, he had often melancholly Thoughts concerning it, and what a deal of Mischief that Magical Image was the Occasion of. Whilst these Thoughts were boiling in his Head he rises up early one Morning, being no longer able to contain himself, and away in a Rage he runs to the Statue: Hark you, says he, the Mischief and Destruction you occasion is both inexpressible and intolerable, I my self am under such Apprehensions upon your Account, I cannot rest; and therefore I am fully determin'd that unless you forbear and take better Methods, I'll break your Head, and thus having said, home he returns: Anon comes the King's Officers as usual, to hear what News concerning the Breakers of the King's Ordinance; Lift up your Eyes, says the Statue, and look what's writ upon my Forehead, and see what's there writ; which they did accordingly, and find there this Sentence; The Times are chang'd, and Men are grown worse, and he that will venture to speak the truth, runs the danger of having his Head broke for it; Begone, quickly, says the Image and tell the Emperor this, accordingly he goes with the Message to the Emperour; who thereupon gave Orders immediately to his Soldiers, that they go to the Statue and enquire who it was that had thus obligg'd it, and who it is that had transgress'd, that the Person might be bonnd Hand and Foot, and brought before him.

I accuse more particularly, says the Statue, a certain Smith naming his Name and place of Abode; upon which this Smith was immediately seiz'd and brought bound into the Emperour's Presence,

Presence, who commanded him to tell the reason that he presum'd thus to transgress the Law? because, says the Smith, may it please your Majesty, I cannot keep it; my Necessities and daily Expences obliges me to get eight pence every Day, which I cannot possibly do without constant Labour: But why, says the Emperour are you bound up to just Eightpence a Day? May it please you, says the Smith, I am bound in Duty and Conscience to pay Twopence throughout the Year to my Parents for my Education, and their Care and Goodness to me in my Youths, and the rather because they are now grown Old, and in Want, and not able to support themselves; Twopence more I weekly spend, as I believe it my Duty, upon the Education of my Son, that so when I am grown Old and unable to Work, he may do the same for me as I do for my Parents at this present; the other Twopence I constantly lay out upon my Wife, who, tho' she be of a very froward and turbulent Temper; yet by the Laws of God and Man, I think my self bound to support her likewise; and the last Twopence I expend in Meat and Drink, and other Necessaries for my own Support. And thus, great Sir, I have told you my true Reasons, and refer myself to your Justice and Compassion. Well answer'd, says the Emperor, depart in Peace and follow your honest Labour. Some short time afterwards this Emperor dies, and the Smith, as a Reward for his Wisdom, was elected to succeed him, and after his Death the Citizens, to perpetuate his Memory, caused a Statue to be Erected for him with the word, Eightpence, Inscribed upon it in Golden Letters.

M O R A L

WE may suppose this Emperour to signify our Heavenly Father, who has Decreed it a mortal Offence to neglect the Commemoration of the Birth-day of his only Son Jesus Christ, the Lord's-Day being a perpetual Festival set apart by the Church, for that purpose: Hence it is, that in the Old Law we find it one of God's peculiar Commands: *Remember to keep Holy the Sabbath-Day*; But to our great Shame and Confusion be it spoken, more and greater Sins are committed on the Lord's-Day than upon any other. There are too many Men, I speak it with a great deal of Remorse, that follow their Business with Pains and Industry enough all the rest of the Week; but when Sundays come, a Day that should be always Sacred to the Service of God, they devote themselves to Gameing, Drunkenness and Whoring, and all other Kinds of Vices and Follies, as if this great and Solemn Festival was set apart for no other purpose. Alas poor mistaken Creatures, without a speedy Repentance they will find a dreadful Account of this at their latter end.

By him that made the Statue in a Metaphorical way, may understand the Holy Ghost; who in every Parish has appointed Preachers and Teachers to Instruct them in the Duties of Religion, and to direct them in the right Observation of the Sabbath-Day; so that their breach of the Divine Law in this and other Instances of their Duty can be charg'd upon no body but themselves,

and

and without all doubt their Punishment will be the greater, at the General Day, when they come to make up their grand Account.

I am afraid when all things are considered, like this Statue, the Ministers of the Gospel, will have but too just reason to complain, that the Times are grown worse, and that the Men of this Age are exceedingly Improv'd in all sorts of Wickedness and Vice. If we look back into the Primitive Ages, we shall find a strange and almost universal Defection of all manner of Virtue and Religion, Atheism and Infidelity have strangely gain'd ground among us, and the Devil's Kingdom was never so Strong and Powerful in the World as it is at this present.

The Sentence in the Statue's Forehead seems to point us to many great and important Truths, for to speak Truth, with some Persons, is become a very great Offence, all nakedness and singleness of Heart is quite lost; and the Man that affects plainness and downright Honesty, as the Times go, must expect to be but ill treated, for according to the Apostle, some People will not be able to hear sound Doctrine.

The Smith here may be properly said to represent every Honest and 'Just Man, that Labours industriously in his respective Calling, and the expending the Fruits of his Labour in such Just and equal Methods, that is here describ'd in this Metaphor; we are to give Two pence to God; that is to the Poor, who are his Representatives, and in the Scripture Sense, he that gives to them lends to the Lord, who will be sure to repay them manifold. *Secondly*, to our Saviour Jesus

us Christ, of whom the Prophet speaks unto us, a Son is born unto us, an Heir is given, *Thirdly*, To the Ministers of the Gospel, for their Care and concern for the Preservation of our Souls, which is a Debt which we owe not only to our Spouse the Church, but is likewise their Inherent and Hereditary Right, and the other Two pence to our Selves which is a Debt of Nature, and must be paid, notwithstanding all the Frailties and Irregularities the Life of Man is expos'd to; yet we are oblig'd to Support it. The wants of Nature must be supply'd, that we may be enabled to undergo this Christian Warfare, and to pass as chearfully as possible through this troublesome Vale of Sorrow and Tears: we ought to keep up our Spirits with Temperance and Sobriety, that we may be enabled to discharge our Duty to God and our Neighbour, as becomes wise Men and good Christians.

HIST. X.

This Story shews that for wilful and deliberate Blindness and Ignorance, there is no Mercy; and on the other Hand, there is Forgiveness for all that transgress through Infirmitie, and against their Wills.

Here was once an Emperor that Decreed in the City of *Rome*, that every Blind Man should have five Pound a Year out of his Coffers: Now it happened, a Company of Idle Sottish Fellows travelling through the City, took up their Quarters at a great Inn, where they stay'd so long Eating and Drinking, and enjoying themselves, till their Reckoning came to an hundred Shillings; and not having Mony among them all sufficient to pay the Score, they inform'd their Landlord, in a jesting manner of their Condition, who instead of giving any Credit, as they suppos'd, told them in down right Terms, that they were Strangers to him, and he would have his Mony before he parted with them: Upon this, they fell into a secret Debate among themselves, how they should manage the matter: At length one of them stands up, says he, we all know the Emperor has set forth a Proclamation, that every Blind Man shall have five Pound; Now says he, let us cast Lots, and upon whom the Lot falls, let him be blinded; I confess 'tis a very cruel Expedient, yet as Cases now stands with us, 'tis the only Remedy we are capable of: We are all subject to perpetual Imprisonment, and therefore in my Opinion, 'tis much better that one of us suffer, than we all; besides, the Person that shall loose his

his Eyes, will have the Satisfaction of being our Deliverer ; and withal will be within the benefit of the King's Pension for the Remainder of his Life. Excellent said they all, and so the Lots were cast, and who should the fatal Lot fall upon, but upon that very Man who first made the Proposal ; accordingly blinded he was, and carryed directly to the Palace-gate, where having knock'd, one of the Officers came to him, whom he requested to go to the King, to let him know there was a certain Blind Man waiting without for his promised Munificence : I'll go myself, says the King and look upon him, and having very carefully and narrowly view'd him ; well says the King, Friend what is it you want with me ? Five pound, says the Fellow, according to your noble Declaration ; why, says the King, I saw you yesterday at the Tavern, and then you had two Eyes and could see perfectly ; I have therefore just Cause to suspect you ; but Sir assure your self, you basely and foolishly misunderstand the meaning of my Promise : My Promise only extended to those, that through Age or other Misfortunes, became Blind, and not to such wretched Fools, who make themselves *blind* with design : You are one of the Number who wilfully lost your Sight at the Tavern to support your Extravagance, and was the first of your wicked Crew that started this execrable Project ; I command you from my Gate, and seek your Relief from some Body else, for here you are like to get nothing ; upon the whole, the Blind Sinner was forc'd to march off disappointed, and 'tis easy to imagine what effects this severe and unexpected Repremand had upon him..

M O R A L.

THUS the King of Heaven does always deal with Persons blinded by Folly and Ignorance and given up to a Reprobate and Debaucht course of Life. To those who Sin contrary to their Will and Inclination, or through natural Infirmary, to those God is pleas'd to allow an annual Pardon as is set forth in this Emblem, but if by their own vicious and deprav'd Appetites and Inclination, they wilfully and deliberately suffer themselves to be Seduc'd and Impos'd upon, by the Wiles and Subtilty of the Devil and his Agents, and do not embrace all reasonable Means to secure and guard themselves against them, without a very deep and solemn Repentance there is small hope of Pardon for any such Persons.

By the Master of the Inn, we may understand the Devil who is always rejoyc'd at such sort of Customers, who seem most agreeable to his own wicked Temper and Disposition, he is ever ready to bring them Fuel to their Lust, and to support their Idleness and Debaucheries as much as he is able; and then like the Landlord here mention'd when he has drawn them into his Debt, he will never part with them till they have satisfy'd him to the utmost farthing; till they part with their Sins and Follies they can never get free from him, and that God knows is a very difficult Matter to Persons that are given up to a Lewd and desolute Life.

HIST. XI.

By the Story of Hypomenes winning the Race from the swift Atalanta, is suggested the Lords dealing with us in our Race of Virtue; and likewise how he often suffers the Devil to assault us with his Stratagems.

THE Lady *Atalanta* was so exceeding swift of foot, that her Father at the Desire of many of his Nobles made an offer, that whoever should over-run her in a Race should have her to Wife, but if she over-ran him, he should immediately be put to Death: For the Sake of her great Merit, &c. many undertook to run with her, but were still vanquish'd and suffer'd accordingly. At length one *Hypomenes* venter'd at the Prize, and having provided three golden Balls, and threw them down one after another in her Way, which she as often stooping to take up, he at length won the Race, and had the Virgin to his Wife.

MORAL.

BY this Virgin Lady, we may properly understand a Humane Soul, and by her Father our Creator; the God of Heaven and Earth: This Soul as, as long as she retains her Native Purity, and is Govern'd according to the known will of her Father, does so run in the Heavenly Race that she obtains the Prize, tho' innumerable Devils and Temptations stand in her way, they indeed are constantly upon the Watch, endeavouring

vouring to hinder and circumvent her ; but still by the Divine Assistance she is too many for them, and all their Temptations and Delusions cannot prevail upon her, This the Devil too well knows, but nevertheless is never Idle or unactive, but has all his Agents at work to destroy and supplant her.

The three grand Temptations which he generally makes use of in three several Stages and Periods of our Lives are chiefly these, In Youth, he throws before us the Ball of Lust, and the Desire of the Flesh : In our Manhood and Middle State, the Ball of Pride and Ambition, and the desire of Superiority ; And in our Old and declining Years, the Ball of Covetousness, and the unbounded desire of Riches : and yet all these, tho' indeed very great, and almost irresistible Allurements by the Grace of God, and the Assistance of his Holy Spirit may be resisted and defeated ; but then if he stoops to any of these Baits, he puts himself into the Power of his mortal Enemy ; and like this King's Daughter, he in the Moral loses the Race, and gives the Devil an eternal Advantage.

HIST. XII.

By the extraordinary Harper, is Represented the beneficial Musick of Prayer and Preaching ; as also the danger of Souls, by the Counter-Charms and Delusions of the Devil.

TIBERIUS the Emperor was a Prince that wonderfully delighted in Musick, and it once

happned that as he was going out a Hunting, he chanc'd to discover the Sound of a Harp, which some Person touch'd with so much dexterity, that it charm'd his very Soul ; as soon as he could recover himself, he determines to find out from whom, and whence it came ; so riding about, at length he came to a great River, upon whose Banks sate a poor Man Harping, with that exquisite Skill, that the Emperor was the second Time quite charm'd with the Harmony : His Transport being something abated, Pray tell me, says he to the Man, from whence you derive all this Excellence. May it please you, says he, for more than Thirty Years I have liv'd upon the Banks of this River ; where having by the Grace of God arriv'd to such a faculty in this Musick, that I can draw even the Fishes to my Net ; and by this means, I have constantly very plentifully maintain'd my Self and Family ; but Sir, of late there's a Man that keeps such a constant Whistling on the other Side of the River, that most of the Fish now forsake me and go to him : You Sir, are Governor of this Place, and want neither Wisdom nor Power to do as you please ; I would therefore beg of you, that since my Musick is so grateful to you, that you will give me such Directions in it, that now at last I may not proceed in vain. Well, says the Emperor, I'll tell you an effectual Remedy to prevent this Whistler ; I have here a Golden Hook, take it and fix it with a Line to the end of a Rod, throw it into the Water, and then play again with thy Harp, and so in spite of this Whistler, thou shalt be able to take all the Fish thou hast a Mind to : The

Poor

Poor Man did as he was directed, and the Fish came to him again in great Abundance, and his Antagonist was forc'd to depart with the greatest Agony and Disgrace.

M O R A L.

OUR blessed Saviour Jesus Christ, may in some respect be liken'd to this Emperor *Tiberius*, who is greatly taken with the Harmony of Prayers and Thanksgiving, and is always Hunting after the Preservation of Souls, which the Devil and his Angels go about to devour. This great River wherein are the Fishes, represents the World, which is full of Sinners of all Sorts: The poor Man by the Water-side, is he who has forsaken all for the sake of Souls; that is an approv'd and learned Preacher of God's Word. This Man has a Harp, *i. e.* The Holy Scriptures, by the glorious Harmony of which the Attracts and charms Sinners, and wins them to the Kingdom of Heaven.

But alas, notwithstanding the exquisite Skill of this Divine Musitian, the Vile whistler Satan, on the other Side, is still using his deluding Notes, to seduce and entangle-unthinking Mortals, which he constantly manages according to the different Manners and Capacities of the People; So that some he Calls to Sleep, others he makes stop their Ears to the Charmer, Charm he never so wisely. If any of his Disciples for fashion sake go to Church, he is even there attending upon them, and makes them negligent of the Prayers and Thanksgivings, and of all the Solemn

important parts of the Religious Worship: And hence it is that the Preachers should beg of God, for the Golden Hook, the Divine Grace, to assist them in Charming Sinners to Salvation.

The Devil is continually like a roaring Lion, roaring about, seeking whom he may devour; ought not Sinners therefore to be upon their Guard to defeat this great Seducer; he is continually whistling for them, what can they do better then but from a due regard to the Ministers of the Gospel, but to endeavour to anticipate their Charms, and in Consideration of that eternal Reward which God has promis'd them, to lay aside all their Sins and Follies, and run with Patience under Christian Prudence the Race, how difficult soever; which is set before them.

HIST. XIII.

This Story of a great Man, a Dog, and an Ass, implies the Danger and Folly of Presumption, more especially in things Divine and Holy.



A Certain great Man took such exceeding Pleasure in his little Dogs, that he usually kept them in his Lap in the Day, and in the Bed at Night, and after they grew so familiar with him, that they would lick his Face, and put their Feet about his Neck, and use many other wanton freedoms; Now there was an Ass that belonged to him, who seeing the behaviour of the Dogs foolishly concludes, that if he should take the same Method, he should likewise be admitted into the same degree of his Master's favour; away therefore goes this foolish Animal, and gets into the Hall and falls to Braying, and leaping upon his Master's Shoulders, and dirty, and bruise him

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with his Feet : The Servants when they saw this, conclude that the Ass was run Mad, and to revenge this Indignity offer'd to their Lord, they flew upon him, and beat him so terribly with their Sticks, that they almost broke all his Bones, and then drove him out again to the Stable, his Original and Proper Station.

M O R A L.

Great delight most certain does our Lord and Saviour take in those able Ministers of the Gospel, who are duly qualify'd for so great and holy an Undertaking, and doubly qualify'd doubtless are they to enjoy, through his Favour; his Conversation in the day of this Life, and to Rest with him in Peace in the Bed of eternal Happiness after their Death; but those Men who like this foolish Ass exceed their Limits, and go beyond their last, who on their own accord, being neither legally call'd, nor duly qualify'd to the Sacred Office, and yet have the high Presumption to pretend to it; altho' they may happen to escape the Punishment due to their Offences in this Life, and perhaps may get some shallow Fame and Reputation among People of their own Persuasion; yet in the next Life they must look for nothing less than to be treated like this Ass, and to be repuls'd by the great Master of the Universe, and to be kick'd and beat by his Servants, and used with the utmost Scorn and Contempt.

HIST. XIV.

The Subtilty of an Expert General in his Wars, should be should be a President to all Christians to guard against the Wiles and Stratagems of the Devil, and shews likewise how advisable it is to be constantly upon the Watch in all the Business of Human Life.

IT is Reported of a certain King, that when he found by his utmost Power and Strength it was utterly impossible for him to overcome his Enemies in open War, he has recourse to the following Stratagems; he pretended a sudden flight, and left all his Forts, Garrisons, and Provisions to be taken by the Enemy, among which was a great quantity of infected Wine, which by the Infusion of a certain Juice, threw ail that drank of it into a dead and profound Sleep: The Consequence of which Project was this: The Enemy immediately follows and seizes the Camp, and the Prize, and not suspecting any Mischief from the Wine, which they were sensible the King and all his Generals used frequently to drink of, and to make themselves Merry, they drank plentifully of it, and so fell into a dead Sleep, and then the King with his Forces return'd upon them, and Slew them at their pleasure.

M O R A L.

NOW this is the Devils Stratagem against stout and resolute Christians, whom he finds he can no ways by his open Force overcome, he pretends to fly from them, until he can by some

secret and treacherous Project draw them into an Ambuscade. He Seduces them to go to the Taverns or Ale-houses, and there to get Drunk and drown'd their Senses, and then to fall into Murders or Whoredoms, or any other Villanies. Let us therefore be wise as Serpents, and [as the Proverb speaks, Look before we leap, and weigh every Action seriously before we venture upon it, and rather lose our Advantage than run any material Hazard to the endangering of our Souls, which are Infinitely of more Value than any other Consideration can be. 'Tis much better for us to lose our Estates, our Lives, and all that we have, than to endanger our Immortal Souls which are of Ten thousand Times more Value than 'tis possible for any Thing else to pretend to ; Besides, we should always remember that the Devil makes use of the most vile and abject Methods to ruine us, and very often by trivial and unforeseen Accidents compasses his Ends : When we are least aware of him he falls upon us, and by an unknown Stratagem, as in the Case of this intoxicating Wine, gets an Advantage, and so we fall gradually in his Power, and are undone beyond the possibility of a Recovery,

HIST. XV.

This Story of a King's drinking Poyson, shews how apt Sin is to intoxicate and drownd the Soul.

IT is Story'd of another King, how his Enemies being passionately desirous to put an end to his Days; but considering that it was Impossible that this should be done by open Violence, they therefore resolve to give him a private Dose, and accordingly there came one of them to his Court in a mean and simple Habit, and cast a large quantity of Poison into the Fountain he frequently drank at; the King knowing nothing of the Treachery, continued to drink at the Fountain as usual, till at length the Poison infected him, and soon afterwards, to the great Joy of his Enemies, he gave up the Ghost.

MORAL.

OUR Father *Adam* is just a Similitude of this King; the Devil incessantly waited for his Ruine, but could no Ways effect it, till by the Instigation of his Wife *Eve*, he was prevail'd upon to Eat the forbidden Fruit. This was the Devil's Plot to destroy the Universal Race of Mankind, by poisoning his Heart the Fountain of Life in which God so much delighted, and from hence did proceed those fatal Streams of corrupt Affections, the end of which had been Eternal Death and Damnation, if God in his Mercy had not interpos'd; and sent our Saviour *Christ* to rescue us from his Slavery, and to give us a conditional Prospect of eternal Happiness. HIST

HIST. XVI.

Sets forth how exceeding valuable the Soul of Man is in the Eye of God, and that the Flesh is one of its greatest Enemies; So that Man as the Guardian and Steward of the Soul, shall be accountable for his Care of it at the great Day, and be punished for the Neglect of his Duty upon this Account.

A Certain Emperor of mighty Wealth and Power, had an only Daughter very fair and beautiful, whom he committed to the keeping of Five Knights, whom he had created for that Purpose; This Emperor had likewise a Steward, and a Dog so fierce and curst, that he was forc'd to have him tyed up to prevent his doing Mischief; both which however he was greatly pleas'd and delighted with. Upon a Time it fell out, that this Emperor determines to take a Journey into Foreign Parts, and gave the Steward a particular Charge concerning his Daughter, the five Knights, and the Dog. Pray take Care, says he, that the Virgin come to no Damage; let the Knights suffer no Want, and let the Dog be kept in his Chains, and do not pamper him up, but rather let him suffer Hunger, that so his surly voracious Nature may be a little check'd and abated; All which the Steward did most solemnly Promise to observe, and so the Emperor sets out upon his propos'd Expedition; but alas, this wicked Steward did all by Contraries. The Dog he always fed with the Best, neither did he mind his Chain as he ought: the Daughter wanted common Necessaries, and her Guards, for want of

of their Salaries were constrain'd to disperse themselves, and to wander like Vagrants, from one place to another.

The Daughter thus neglected, and in Want, walk'd about the Hall, weeping and making most sad and pitiful Complaints, and finding himself alone, and seeing no Eye over him, broke loose from his Chain, and fell upon and kill'd the poor distressed Lady for whose Loss great Lamentation was made all over the City.

When the Emperor came to hear the melancholly News of the Death of his beloved Daughter, his Bowels moved, and his Heart melted within him; so he call'd for his Steward to know the Reason of all these wicked Proceedings in the mis-management of his Daughter, her Guards, and the Dog, but he was struck dumb, nor could he offer one Reason in excuse for himself; so he was committed to the Tormentors, and being bound Hand and Foot, was cast into a burning fiery Furnace; All his Subjects commended the Emperor for this, and concluded it was no more, than what such execrable Villany most justly deserved.

M O R A L.

IN this Story likewise the Emperor may be supposed to signify our Lord and Saviour Jesus Christ; his only most beautiful Daughter, the Soul of Man, which was first Made after his own Image: For the Guard and Attendants to this beautiful Daughter, the Soul, the Lord was pleased to appoint the Five Senses, who to enable them to perform the Trust repos'd in them, were to
be

be arm'd with Faith and Good Works, and to be supported by the Grace of God. The Dog may imply our wretched and vile Flesh; which as *St. Paul* observes, is ever Warring against the Soul; and continually labouring to Supplant and destroy it; and consequently that Dog ought always to be tied up in the following Chains, *i. e.* the Love of God, an awful Fear to offend him, and a Shame and Horrour against all manner of Sin and Wickedness.

First, By the Love of God above all other worldly Things, this cursed Dog ought to be bound to consider, that he is in himself the most Powerful, the most Just, and the most Beautiful; and so in all other Perfections the most excellent Being; from whence all the Attraction in any other of the Creatures do naturally arise, and in whom they wonderfully centre, and Immensely abound, and then in Consideration of what he has done for us, and does still continue to do for our Preservation.

He Created us at first, gives us all the good Things we now possess, or are capable to enjoy, either in this, or in the Life to come, and the better to fit us for these great Enjoyments has Redeem'd and Purchas'd by no less a Price than the Death and Sufferings of his Son, the only Son of his Love: Nor can this Love of God have any the least Appearance or Influence upon us, unless we bridle and subdue all Innordinate Appetites and Desires and restrain ourselves, our very Thoughts from all manner of Vice and Folly.

Secondly,

Secondly, This unruly and ungovernable Fleſh of ours, ought to be conſtantly chain'd and kept under a ſtrict Diſcipline, as this Dog ſhould have been by the Emperor's Order, in Conſideration that God is a moſt Juſt and Righteous Judge, and deſervedly condemns all Sinners at the laſt Day.

Thirdly, It ſhould be always bound up by the Shame and Horror againſt Sin in conſideration of God's Omnipreſence, and Omnipotence; for moſt true it is, we can never Sin out of the Immediate Eye of Almighty God. Our moſt minute Actions and inmoſt Thoughts are every Moment open before him; He knows our moſt remote and diſtant Inclinations, upon which account, certainly we cannot do better than to Chain them up, and reſtrain them as much as poſſible.

The Steward here may ſignify Man, unto whoſe Care and Government the Soul, the five Senſes, and the Fleſh are committed by this Emperor, *i. e.* Almighty God, in order to Govern them well; that when our Saviour ſhall come at the Laſt Day to Judge the World, he may be able to render a Juſt account of his Stewardſhip. There are alas, but too many wicked Men, that like this unhappy Steward, that neither love nor fear God, nor are aſham'd of their Sin, becauſe they do not ſeriouſly ſhun the Motives they have to it, and ſo neglect the Soul, and hinder its attending the Senſes their proper Aliments, and ſuffer their ungovernable Fleſh by too much Indulgence, like this Dog to break the Chain, and at laſt to kill that moſt valuable Part of us, that moſt beloved of God the Soul, their moſt precious and Immortal Part, Theſe Men like this Steward, can have
nothing

nothing to answer for themselves, when the Lord comes, and so can expect nothing but to have the fatal Sentence denounc'd againit them, *Go ye cursed into everlasting Fire*; and so shall immediately be bound hand and foot and cast therein for ever and ever. We should therefore take care in Time, and consider and apply these great Truths to our Selves.

HIST. XVII.

This shews the excellency of Repentance, and that one good turn deserves another, and that Kindness should never be forgot, as the Lyon did for pulling the Thorn out of his Foot.



A Certain Nobleman took great delight in Hunting, and as one day he was riding by a Wood-side following his Sport, a Lyon came hopping out to meet him, and shew'd him his Foot, upon which the Gentleman got off from his Horse,

Horse, and in pity Searches and Discovers a *Thorn*, which he kindly pulls out, and puts Ointment into the Wound, and the Lyon soon became well again : Soon after, the King hunted this Way, and happen'd to take this very Lyon, and for several Years, kept him close under Ground in a deep Pit. It hapned that the Gentleman, the Lyon's Friend, had transgress'd the Law, for which he thought it proper to fly and make his Escape, and to the same Wood took his Course, killing and destroying every one he met in his Way; not long after this he was Taken, and Sentence was pass'd against him that he should be Cast into the Lyon's Den to be devour'd ; and in order to make the Lyons the more fierce and hungry, Orders were given that they should have no Meat for a considerable time before. The Man was sorely troubled at this severe Sentence, and as he lay in the Dungeon trembled continually at the approaching Time ; but when he was actually committed to the Pit, to the Astonishment of all that saw it ; the Lyon remembering him again, instead of tearing him to Pieces as was expected, fell to fawning upon him, and complemented him the best he could in his Way, and express'd a great deal of Joy and Satisfaction upon the Sight of him. Thus the matter continued for some days, till the King in Admiration of what had hapned, order'd the Man to be drawn out of the Pit, and ask'd him seriously what might be the Reason of this his wonderful Preservation : Then he told the King the Story at length, as is before related. Well, says the King, since this grateful Lyon has had so much Mercy, so will I too, with this Provision,

vision, that you mend your Life for the Future. This the Man solemnly promis'd, and accordingly the Man was pardon'd, and from that Time continued to reform his Life, liv'd well for a long Time, and at last ended his Life in Peace.

M O R A L.

THIS Man of Quallity who delighted so much in Hunting, may properly signify a Carnal worldly Man, who employs all his Time and Thoughts in seeking after the Goods of this World. By the lame Lyon may be understood the whole Race of Mankind, who were cripled by Sins of our first Parents, till the Thorn, Original Sin was drawn out by Baptism, and the Wound healed by the Oyntment of Virtue and the Christian Graces. After this, this unhappy Gentleman Rebell'd against his King, even the Lord Almighty, the great Governour of Heaven and Earth, which he does as often as he commits any mortal Sin, and thereby destroys the Efficacy of that Spiritual Grace he receiv'd in his Baptism; but the Lyon, that is Mankind in general when he is taken and subdued, *i. e.* Influenced by the Divine Precepts and is cast into the Pit of Sorrow and Repentance, becomes like this grateful Lyon less fierce: and soon after grows a new Creature.

This ought to be a Precept and an Example to every Man of Quality, I mean, to every one dignify'd with Humanity, and then he may be secure, not only from this voracious Lyon, *i. e.* his natural Sin and Folly, and all the Dangers and

uncom

uncomfortable Fears and Troubles of this Mortal Life, but he may be also positively assur'd that God will Pardon all his Offences, from the Sincerity of his Repentance; and then like this Nobleman, he has all the reason Imaginable to depend he will be forgiven all his Sins, and be made happy here, and more Happy hereafter.

HIST. XVIII.

The Judge remitting the Sentence of Death from the Adulterer at the earnest and charitable Request of One of the Dabauch'd Women, shews a great Comfort for Sinners in general, more especially that there is certain Salvation for all true and sincere Penitents.

IN the Reign of one of the Roman Emperors, there was a Law made, that if any Man violated the Chastity of a single Woman, he should be put to Death, unless the Person abus'd should consent without Portion, should consent to accept of him for a Husband. Now it so fell out, that a certain Lewd Person had broke this Law with two Ladies, and with both against their Minds; One whereof was so incensed that nothing would serve, but she would have him put to Death; but the other being of a more mild and gentle disposition, and finding him a true Penitent, chose rather to consent to the hard condition, and to take him for her Husband. At length the Offender was Taken and carried before the Judge, and according to the Statute, the injur'd Persons were bound over to Accuse and Try

Try him, which they did accordingly ; And the first, strongly insisted to have the Law put in Execution against him : But the Second begg'd he might be saved, tho' she should be thereby oblig'd to become his Wife ; says she to the first, I must own your Petition is Just, and consonant to the Law ; yet my Request is Legal too, and less Severe ; and therefore, with submission, I think it more proper to be granted by the Judge : These were their separate Questions and Demands, and they expostulated the Case before the Judge, who at length gave Sentence in favour of the second Sufferer ; and so they were accordingly Married, which put an end to the Prosecution.

M O R A L.

THE Supream King of Heaven and Earth, may be said in some measure to be like this Emperor, and this Debauchee may be compar'd to every Sinner, who violates those two Holy Women ; Justice and Mercy, who are both the Daughters of God himself. The Ravisher appears before the great Judge of the World ; as all Mankind, as they must do, when their Souls shall be separated from their Bodies, the first Person, injur'd Justice, alledges against the Criminal the Equity of eternal Punishment, as the proper Wages of every Sin ; but the other Daughter, Mercy, which is abundantly Inherent in the Divine Nature, interceeds, that upon his Contrition, he should rather be forgiven and live. Now this, methinks, should induce all Sinners, rather to enter upon

a Ccurse

Course of Penitence than fall to Despair ; but this at the same Time should by no means encourage Presumption ; for to such the Judge of Men and Angels will come at a Time when he is least suspected, and they shall feel a Judgment worthy of God.

HIST. XIX.

Contains an Argumant against Despair, and a Motive to Repentance.

WE have been told that it was anciently a Custom among the *Romans*, that when ever they Besieg'd any of their Enemies, Cities or Forts ; their Custom was to light a Candle of such a length, and as long as that continued to burn, there was room for the Overtures of Peace, and to give free Pardon to all sorts of Persons, how great soever their Crimes might be, but as soon as the Candle was out there was no Grounds for Mercy, no Redemption to be had, but every Delinquent was sure to fall a Sacrifice to injur'd Justice and Mercy, and that without the least possibility of a Reprieve.

M O R A L.

THIS truly God's dealing with sinful Men ; our Hearts the chief Habitation of the Soul are often Besieg'd with evil Concupiscence, and all manner of Vices and Follies [by the Devil, the World and the Flesh ; but it has pleas'd Almighty God to give to all Persons within the Pale of the

the Church, Time, while their Candle is burning, be their Iniquities never so great, with Tears and holy Sorrow to make their Application to him, and upon their solemn and true Repentance, and hearty Repentance he will re-instate them again in his Favour, forget and forgive all their former Faults, and place them within the compass of a Possibility of being Eternally blessed and happy.

Now upon this Account, in consideration of the great Goodness and Compassion of our gracious God, our whole Lives ought to be taken up in doing the Works of Penitence and Satisfaction; nor is it possible for any one to Perish, who is sincere and steadfast in the Performance of the necessary Duties.

God is no cruel, fickle or inconsiderate Being. He desires not the Death of a Sinner; He is the very Fountain and Original of all Goodness and Compassion, and all the Rivers of Mercy did at first flow from him directly, and therefore will never suffer any Soul to miscarry merely through Self-Will or Resentment, nor without its own voluntary Impediment; that were to make him like one of us, as barbarous, ungrateful, and unstable as we are.

He is Wisdom and Power in an Infinite degree, and therefore cannot be guilty of so imprudent an Act to make any Soul in vain. He has the Perfection of unchangeableness and cannot Lye, and as he confirm'd in his Word, the Holy Scriptures, that he has sent his only Son into the World to be the Propitiation for every Sin, and that all might be sav'd, and has likewise said that

the Sinners way; are grievous to him. Know therefore, O Man, that thy destruction is of thy self, and of thy self only; it is because thou wilt not come unto God in Time, while thou hast leisure and opportunity to ask his Forgiveness, and to approve thy self Righteous as the Gospel directs; 'tis his desire thou may'st have Life before thy Candle is extinct, and before thou art compass'd with Darkneis and the shadow of Death.

By the King giving his Kingdom to his Slothful Son, is shewn that slothful Persons are the Devils most useful and beloved Children.

Polinus the Emperour had three Sons, which he mutually loved with great Tendernefs, and extremely busy was he one day in his Thoughts, to which of them he should leave his Kingdom after his Death; he call'd them to him, says he, which is the most slothful of you three Youths, or he that is, I am determin'd shall Succeed me in my Kingdoms. Truly then, says the first Son, the Kingdom is mine; for were I sitting by the side of a great Fire, rather than rise from my seat, I should rather choose to be burnt. Nay, says the Second, that will not do, for with your leave I am more, I am much more Lazy than you, for if I had a Rope about my Neck, and was just ready to be turn'd off, yet if I had a Sword in my hand, and by lifting up my Hands might cut the Rope and save my Life; yet is my Idleness so very great, that I will not do it, even upon that account.

account. But says the Third Son, my Idleness is still greater than either of yours; for as I lye up right in my Bed, and tho' Water drops through the Cieling upon both my Eyes, yet for very Sluggishness I will not move my self; nay, my Head out of the way to either Side to prevent it. The King hearing the Declaration of his Third Son gave the Kingdom to him, as judging him the most Slothful.

M O R A L.

THIS King is exactly of the Nature of the Devil, who is the King and Father of all Sorts of Pride and Wickedness. By the first Son is meant here all such as are got into bad Company, such as Drunkards, Adulterers, Fornicators, and the like, by the Fire of whose Allurements he had rather be burnt than separate himself from them, as it must and will most certainly happen if not prevented by Repentance and newness of Life.

The second Son does very properly Imply, those Unhappy Men, who tho' they seem to be encircled with those strong and dangerous Ropes of their Sins, and to be bonnd therewith, and just ready to be hang'd thereby upon an eternal Gallows in Hell, yet such is their unaccountable Laziness, Folly, Pride and hardened Wickedness that they will not so much as stretch their hands and save themselves by cutting those fatal Ropes by a timely and well-grounded resolution to Repent and amend their Lives for the Future.

The third Son is One who hears Discourses of the Joys of Heaven and the Torments of Hell: and yet for very Sloth will not remove himself from his accursed habit of Sin and Wickedness; no, he has no Notion of removing himself from those poysonous drops of Iniquity that fall upon his Eyes, and blind his Reason, tho' invited thereto by an everlasting Weight of Glory; nor on the other, will he deter from the Evil of his Ways, tho' allarm'd and frighted by the Horrors of Damnation, and all the miserable Consequences that such Slothful Sinners, in those dreadful Lakes of Fire and Brimstone that are never to be extinguished.

HIST. XXI.

In this Story is set forth, that nothing can Cure a sick Soul but Heavenly Medicines, and that some are Curable and others not.

WHEN the great Gorgonius Govern'd the Empire, he Married a most beautiful Lady, by whom he had one Son; the Child grew, and was belov'd of every body; but so it fell out, that a few Years after his Birth his Mother dy'd and was honourably Interr'd, and a while after, the Emperor was advised by many of his Nobility to Marry again, and accordingly he was married to a second Wife; but this Wife would by no means brook this Son by the First, nor indeed was she commonly Civil to him. The Emperor perceiving what Intolerable Indignities she daily put upon the Lad, and concluding that she would

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be better contented if he were remov'd from her, resolves to send him away into a Foreign Countrey at a great distance. The Son thus banish'd, Studies hard abroad, and becomes a great Proficient in the Knowledge of Physick; insomuch the Fame of his great Skill and Knowledge spread it self into every Countrey. The Emperor more particularly was greatly rejoyc'd to hear such a celebrated Character of his Son, and in a short Time stood himself in need of his Assistance, for shortly after he fell dangerously ill, and sent for his Son to come with all speed and Cure him, if possibly he could; the Son immediately obey'd his Father's Order and came to him, and soon restor'd him to his former Health, which was no small Addition to his Reputation.

Soon after this the Mother in Law fell Sick even unto Death, to the great Grief of the Emperor her Husband. All the Physicians thereabouts tried their Skill to no Purpose; at last the Emperor desires his Son to undertake her Cure, No Sir, says he, I beg leave to deny your Request, Why then, said his Father, you shall be banished again? If you do so, says the Son, you do me great Injustice, and Sir, you know when you banish'd me at the Suggestion of this Step-mother, my Absence was the Cause of your Sickness, and my Presence of your Recovery; but that which restor'd you, my Presence, must have a quite different effect upon her; 'tis the Cause of her Sorrow and disturbance, and consequently of her Sickness too, and therefore I rather choose to go a great distance from her, than to stay here and attempt in vain to Recover her. But says the Empe-

Emperor, she has the very same Distemper that I had, and consequently the same Medicine that cured me, will Cure her likewise.

My most dear and much honoured Father, says the Son, tho' she has the same Distemper, yet disposition is not the same, so that what was your Remedy will be her Destruction, What I did for you, you kindly receiv'd, and was Glad to see me when I had the Honour to come into your Sight; but 'tis quite contrary with her, she was griev'd at my Approach, and would be much more so if I should speak to her, and more than that if I should touch her, besides one of the chief Things in every Patient is, that they should choose and approve their own Physician, by this means, the Son wisely evaded the Undertaking, and in a very short time after, the Empress expir'd.

M O R A L.

TIS an Impossibility for any Man to be Cured of the Malady of his Sins, and go to Heaven against his Will. By this Emperor we will there understand our first Parent *Adam*, an Inhabitant of Paradiſe, and who had the whole World for his Dominions. He was married to a most Beautiful Wife the Soul, which was created after the glorious Likeness of God himself, and with whom he had a Son, our Blessed Saviour in the State of Humanity; This Wife, the Soul, soon after died in a spiritual manner, by the voluntary Transgression of the Divine Law, and then the same Man was married again, *i. e.* to Sin and Infirmary, and so was justly depriv'd of his Original Em-

pire turn'd into the wide World, to shift for himself, and there ever since by the sweat of his Brows he has been constrain'd to get his Bread.

This Eternal Son of God, being of *Adam's* Progeny according to the Flesh, was pleased to Descend from Heaven, to take upon him our Infirmities, and was made our universal Physician, and has had such Infallible Success that his Fame is spread both in Heaven and Earth, and even in Hell it self; but our great Father *Adam*, fell grievously of many Infirmities both in Soul and Body; in Soul being separated from God and number'd among the Damn'd; and in Body having lost his Glory and Honour, in being expell'd from *Eden*, and from the presence of God; and yet however, was at last perfectly cured and restored by this Supreme Doctor of all Doctors Jesus Christ.

But this Step-mother, who in a Metaphorical Sense may be taken for Satan, and who by unrighteousness afterwards may be said to be married to *Adam*, was not within the Power of a Cure; but why, since both were sick of the same Distemper, and fell by Sin? I answer thus, tho' they had both the same Distemper, yet Cause and Consequence was not the same, nor were the Constitutions of the Patients alike in any respect. The Devil fell into the Distemper of Sin without any Incitement or Stratagem, and merely from his own propensity to Wickedness, but Man was tempted into it by the subtilty of the Devil, and by his own frail Nature, and was afterwards willing to receive Mercy and Forgiveness, which the Devil on his part was utterly averfed to, however most sadly True it is, that many of the Human

Kind

Kind daily die an eternal Death through the contagion of their Iniquity, and have their Portion allotted with the Devil and his Angels; but this never happens, till they first become Devils themselves, and dispise all Overtures of Mercy and Forgiveness, and are utterly unsensible of the good it would do them, provided they could obtain it.

HIST. XXII.

By the Basilisk losing his poysonous Temper by looking upon himself in a Glass, shews the Soul's danger by Pride, and that even evil Spirits may be Overcome by considering maturely what we are by Nature and Sin.

IN the Reign of *Alexander the Great*, who is reported to have Conquered the greatest Part of the World, a certain City is said to be Besieg'd by one of his Armies; The greatest part of which were observ'd to perish without Blow or Wound. *Alexander* was astonish'd at this; and consulted the Philosophers for the Reason, why his Soldiers Perish'd in that Place without fighting; They answer'd, there was no wonder in the Case; for there was a Basilisk upon the Wall, by whose Aspect his Men were Slain: and what Remedy says he, is there against that; why, let a great Looking-glass be plac'd directly against your Army and the Wall where the Basilisk lyes, and so when she beholds herself in the Glass, the Venom of her Nature will return upon herself by Reflection, and by this Means she will kill herself: The Experiment was accordingly tried, and the Success was answerable in all Points.

M O R A L.

AFTER this manner, Haughtiness and Pride may be easily Cured, which in most respects retain the nature of the Basilisk, and are in the end their own Destroyers. A proud Man cannot bear to see his own likeness, nor will he ever give himself Liberty to reflect upon his Natural Frailties. If we could be persuaded to think upon our own Infirmities, it must needs make us cry out, Why should Man be Proud? Man born from the dust of the Earth, and inferior to the Beast that Perish, or to any Thing that creeps upon the Ground; and this often set before our Eyes like the Looking-glass, will reflect upon that evil Spirit within us, till it be utterly suppress'd and destroy'd.

H I S T. XXIII.

The King's giving Alms so bountifully to all about him, intimates how reasonable it is for all Persons of Ability to be Charitable.

A CERTAIN Magnificent King once set out a Proclamation, that all Persons indifferently that came to him should have all they desir'd. The Great and Rich Men desir'd new Acquisitions and great Estates, and those they had to a very great degree; At length the Poor and Indigent came with their Request. Alas, says the King, why do you come so late, here has been the Rich and the Great, and they by their high Demands, have extorted from me almost all that I have. This

This was sorrowful News to the miserable Supplicants : however, the King being moved with Compassion for them, bid them be comforted, for I have given them only Lands and Rents, and Houses, &c. which are the only Things they ask'd of me ; but still I have in my own Hands my Sovereignty and Dominion over them, and that I give to you ; be you therefore their Judges and Lords. The Rich Men when they heard this, were under the greatest Concern and Consternation, and immediately ran to the King, and Spoke to him as follows -

May it please your Majesty, great is our Grief, that the Poor and our Servants should be Judges and Rulers over us ; it is better for us to die than to be under such Thralldome ; Sirs, says the King, I do you no Wrong ; what you asked of me, when you were here last, I freely gave you, I granted you all you desired, even to that degree, that I hardly reserv'd any thing to my self, but the Supreme Power, and that I have given to them ; this do then and all shall be well ; Refund to the Poor each of you some part of your Wealth, that so they may have wherewithal to live honestly and at Ease : This they readily comply'd with, and so Things ran in their former Channel, and they were freed from the Servitude they so much abhorr'd.

M O R A L.

THIS good and wealthy King, the worthy Publisher of this most generous and gracious Proclamation, may be taken for every legal and worthy Preacher of God's Word, who is com-
D 4 manded

manded to say, *Ask, and ye have, Seek and ye shall find.* The great and rich Men of the World, when they heard this general Proclamation, did presently with an Indefatigable diligence run to the King, to desire of him Houses, Lands, Money, &c. and accordingly they were granted to them, in a very liberal and plentiful manner, and at the same Time, they thought them the only good Things worth the asking; and in such a measure did the great Giver of all Things bestow his Benefits upon them, that he hardly left any Thing for himself; So that while he remain'd among us, he might Justly say, as in *St. Matthew, the Foxes have Holes, and the Birds of the air have Nests, but the Son of Man hath not where to lay his Head.*

After these Rich came the Poor and Needy, and to them he had nothing to Give, but Dominion; and them he made Lords and Judges over the World; and High-minded and Rich according to That other Expression in *St. Matthew, You who have left all to follow me, shall sit upon twelve Thrones judging the twelve Tribes of Israel:* And again *Blessed are the poor in Spirit, for their's is the Kingdom of God.*

The Secular and worldly-minded Men, when they came to be told this, were grieved exceedingly, that the Poor, who were their Slaves and Servants upon Earth, should be their Lords and Judges in Heaven; but this let them do, if they hope to be free'd from that abominable Servitude and hereafter Reign, and have an equal share of Dominion with them, as the Part describ'd here in the Story, and give freely according to the

several

several Abilities, to the Relief of their Necessitous Brethren. This is laying a good Foundation against the Time to come, and making, in reallity, Friends of the Mammon of Unrighteousness.

HIST. XXIV.

The Nobleman that Kill'd the Father of Alexander the Great, to perpetuate his Memory, Shews the direful and miserable effects of Ambition and Vain-Glory.

Valerius has inform'd us, That a certain Nobleman once consulted the Oracle, how he might best Embellish and Perpetuate his Name, So as to become famous to following Generations; and 'twas answer'd, That this could only be done, but by Killing some famous and illustrious Hero. The story proceeds that he had no sooner receiv'd this Answer; but away he goes, to *Philip*, the Father of *Alexander the Great*, and basely and unexpectedly Murders him; but alas, the Event was quite different from what he expected, for instead of advancing his Glory, his Life and Fame, were extinguish'd together by a miserable and exemplary Death.

MORAL.

MAny Men by desperate and dishonourable Actions endeavour to advance their Glory, and establish their Reputation, and for the Love of that will Sacrifice even God, and all that's honourable, Just and Good; but what have such people to expect at the latter end, but the miserable

rable Effects of their Folly and vain Glory ; when their Life is taken from them, they can expect nothing less than to be despised of all good and wise Men, and at last to be buried in the Grave of Oblivion.

HIST. XXV.

The Story of the Emperor's Heart that could not be burnt, Shews that a Man must truly cleanse his Heart from all wilful Sins by Repentance, before he can enjoy the blessed Influences of God's holy Spirit.

THERE goes a Story of great Antiquity, That it was the Custom of Old, to burn the Bodies of the Emperors after their death, and to preserve their Ashes in some Safe Repository ; but so it hapned, that one of them died, whose Heart they could not by any Means burn : Great was the Astonishment of all that beheld this, and many Skilful Persons were consulted to find out the Reason ; At last it was concluded, that the Emperor was Poyson'd, and the Infection had settled in his Heart, which till taken out, repell'd all manner of heat and force of Fire ; they therefore drew the Heart from the Flames, open'd it, and let out the Venom, and then like the Hearts of former Emperors it was consum'd as soon as 'twas thrown again into the Fire.

MORAL.

THIS is the State, in a Spiritual Sense, of the Men of this World, that are poison'd by their Sins and Follies : 'Tis impossible that their Hearts should

should receive the blessed Flames of the Holy Ghost, and be thereby burnt up into sacred Love, and a holy Zeal for God and Religion, or become an acceptable Sacrifice, unless they be first Open'd, and the Venom therein contain'd totally let out and dispers'd.

HIST. XXVI.

The Story of Fabius and the Multitude of Captives, because he promis'd it, is a noble Example of firmness to our Word and Promises.

Valerius Maximus tells us another Story, That *Fabius* Redeemed a Multitude of Captives at the Expence of a very great Sum, which he delivered to the Enemy, purely because he had given his word of Honour so to do, depending nevertheless upon the Assistance of the States for his Recompence; but when he came to make his Demands, the Senate would advance nothing towards carrying on so great and glorious an Undertaking: However for the sake of preserving his Word, he condescended a great part of his Inheritance should be Sold for the Payment of their Ransom.

MORAL.

Infinitely beyond what this *Fabius* has done, has our Saviour done for this Ungrateful Generation, who not barely in Honour and Regard to his Word; but out of Love and Compassion to us too, has Redeem'd us all, and that not by any temporal or Secular Possession, but by that which is ten Thousand Times more Valuable, his precious

cious Blood, chusing rather that his Life should be made a Sacrifice, than that the sinful Race of Mankind should continue under the Devil's Slavery.

HIST. XXVII.

Being married to the fair Daughter, implies, that some are wedded to the Worlds Vanities which vanish; but being married to the Virtuous Daughter, implies, That Virtue is an eternal Portion.

THERE was a certain King that had two Daughters, the One very Fair, and beloved by every body; and the Other very ill Favour'd, and by every body hated and despis'd. Now this being well-known to the King, he publish'd a Decree, that all Persons might come to his Court, and that he would bestow his two Daughters upon those he should think most proper and most worthy of them: He further added, That the Person that had his Beautiful, was to expect no other Dowry but her Amiableness, and her other excellent Qualifications; but that the Person that Married his homely Daughter, should after his Decease, have his whole Kingdom for her Fortune.

This being known Abroad, his Majesty's Palace was soon Crowded with Persons of all Ranks and Quality, and when the beautiful Lady appear'd in their View, their Hearts in general were all Captivated to her, and each of them most earnestly begged her of the King in Marriage; The ill-favour'd Daughter when she saw this, was mightily discouraged and began to weep bitterly

terly ; but her Father comforted her, by telling her, That all that he had was hers, and that whoever should Marry her should have his Kingdom for Dowry : These, and suchlike Expressions, made her a little more Easy, for the present, and so Matters stood for some Time, until a Foreign King came, who seeing the exquisite Beauty of the eldest Daughter offer'd to take her to Wife, without any other Consideration but her outward Qualifications ; This the Father consented to, and the Nuptials in a short Time after were celebrated with great Pomp and Magnificence ; The other Daughter hung on hand for many Years, till at length a poor Knight, but one that was wiser than to prefer a little fading Beauty, to real and substantial Interest, apply'd himself to the Emperor, and most humbly desir'd his Daughter in Wedlock, in consideration of the great Portion he was to enjoy with her ; this was soon Agreed to by the King ; the Match was concluded, and the Knight was made a happy Man to the End of his Life.

M O R A L.

BY this King we will presume may be signify'd our blessed Lord and Saviour, and his outwardly beautiful Daughter, this Lower World, with all its outward Apendages, which the generat Part of Mankind are so fond of, that they desire to be Wedded to them, notwithstanding they have no real or substantial Foundation ; they have nothing but an outward shew, a superficial Fairness which in the main is mere Vanity, a transitory Nothing, which may be taken away from us every Moment, at best they are so short
and

and trivial, that they can never out-live the Grave; like a beautiful Face they are liable to a Thousand Accidents, and may be destroy'd beyond the possibility of a Reprieve; what Fools then are those Men that suffer themselves to be enamour'd and captivated by them.

The other Daughter here mentioned, may likewise be liken'd to our Blessed Lord, whilst he remain'd upon Earth, who was generally Revil'd and Despis'd, and may seem to signify Religious Poverty, which tho' the Fools of this World generally hate, God is highly delighted in it, because most commonly for his Sake, or for the Sake of a good Conscience or a comfortable Peace of Mind, it is either voluntarily enter'd into, or at least born with Patience and Christian Prudence. There is a great and an everlasting Portion always attending this permanent Blessing, even endless Joys and Comfort in the Kingdom of Heaven, where he shall cease to Grieve and to Suffer, but ever to be Happy to all Eternity.

HIST.

HIST. XXVIII.

The Story of the King's Proud and Ungrateful Deputy, it a strong and forcible Example of Man's Ingratitude, which is abominable.



A certain King appointed a Deputy over his Kingdom, once very poor and miserable, but now very Rich, Proud and Imperious, who had such an Absolute Sway, that the common People obey'd all his Commands, and pay him all sort of Homage and Respect. Near the Royal Palace there was a large Forest full of all Sorts of wild Beasts; upon which Account, many Traps and Gins were set to destroy them; Among other Things, they dug several deep Pits, and cover'd them over with Twigs and Leaves, so that no Ignorant Person could discern the Stratagem; and yet they were so contriv'd, that the least weight would break through. This Way one day this Deputy

Deputy hapned to take his Walk ; and as he was haughtily lifting up his Eyes, contemplating the Dignity of his Post, and that none in the whole Realm were Equal to him , down he drops into one of the Pits ; out of which it was impossible for him to help himself ; and to aggravate his Misfortunes , There hapned to be entrap'd the very same Day, First a Lion, soon after an Ape, and last of all, a Serpent : This miserable great Man, seeing himself encompass'd with these frightful Creatures, was extreemly terrify'd, and with all his might call'd out for Assistance : His Out-crys soon reach'd the Ears of one *Guido*, a poor Man, who with an Ass used to pick up and carry home, Wood for his Livelihood. He no sooner approach't the Pit, but this Deputy promised him large Wealth and Preferment, if he would but pull him out : Why truly, says *Guido*, I have nothing to live upon but this Wood upon my Ass, and while I am striving to get you up, I shall lose great part of my day's Work, which you must needs think will be no small detriment to me : But take my word, says the Deputy, you shall be well rewarded for your Pains, Infinitely beyond the Value of your day's Work. This being said, away goes *Guido* into the City, and gets a long Rope, and comes again into the Forest, and lets it down into the Hole for the Deputy to gird about, that thereby he might be drawn up : The Rope was no sooner let down, but the Lion leaps upon it, and fastens himself to it with his Claws, and so was first drawn out, and Capering about for Joy, after two or three Fawnings and Cringes in testimony of his Gratitude, he makes the best

of

of his way to the Wood again about his Business : down he lets the Rope the Second Time, and immediately the Ape catches hold of it, and was likewise drawn up, and thankfully went her ways : The Third Time he lets down the Rope, the Serpent twines her self about it, and was also drawn up, makes his Acknowledgments to his Deliverer, and so departs to his Abode. Soon after, says the Deputy, I thank you heartily for delivering me from this dangerous Company, and now pray let down the Rope that I may be drawn up in my turn ; which *Guido* did accordingly, and having bound it about him he was pull'd up also, and then he returns home to his Majesty's Court : *Guido* also went home to his Wife, but she seeing him and come home empty, took grievously on, till he bid her be of good Comfort, telling her he had done such a mighty Service to the great Man, the Deputy, that he did not Question but he should be very well Rewarded ; and then tells her the whole Story. Next Morning early away goes *Guido*, with his Ass to Court, in hopes to receive his Reward. Being at the Palace-Gate, he sends in the Porter with his Business to this Vice-King, who flatly deny'd that ever he had seen any such Person as *Guido* in all the Course of his Life, and moreover gave Orders, if he did not immediately depart from the Gate, he should be severely beaten : *Guido* could not at first tell how to believe that this was the ungrateful Deputy's Answer, or that his Business was not so perfectly told him, that he presently recollects himself, and therefore gives his Message to the Porter more fully and particularly : But when the Porter

ter return'd, *Guido* had his first Answer repeated, and a good beating into the Bargain. The Wife of *Guido* when she heard this, brought her Husband almost beaten to death home to her Cottage, where almost every Thing they had was spent in Surgeons, before he could be Cured of his Wounds and Bruises.

This pass'd on for some time, till at length having recover'd his Strength poor man, goes again to the Forest with his Ass as usual, where looking round him, he saw at some distance the very Lion that he had delivered, driving ten Asses laden with Packs before him, and bending their Way directly towards him. When they were come up to him, the Lion fell to fawning and scraping with his foot, and making the best Signs he could to let the Man understand, that he had taken that Booty, and had brought it to him as a Reward for his Deliverance; nor would he depart till he had driven the laden Asses home to his Cottage, and then having made all the Tokens of his Gratitude he was capable of, away he returns to the Forest; The next Market-day *Guido* carries the Asses, with their Packs, to the Market, and finding that nobody own'd them, he open'd the Packs he found therein exceeding great Treasure, and so he became very Rich afterwards to the End of his Life.

Soon after this *Guido* went again to the Forest to get some Wood to supply his own Occasions, and on a sudden perceiving that he had left his Ax behind him, what should he see but the Ape he had lately deliver'd, upon the top of a Tree, breaking and gnawing the Boughs, and doing all

ted, he could both with his Teeth and Claws to
 Wife break the Wood, with which *Guido* presently loa-
 dus- ded his Ass, and return'd home.

At another Time, as he was going into the Fo-
 rest, he met the Serpent, which he had likewise
 deliver'd out of the Trap with a Precious Stone
 in his Mouth of three different Colours, Red,
 White, and Black and the Serpent coming near
 to him, let it drop at his Feet, and making his
 Obeisance to him, went his way. *Guido* took up
 the Stone, and shew'd it soon after to a Lapidary,
 who offer'd him a hundred Florins for it; 'Twas
 Way a Stone of very great Value, by the Rumour of
 e up which and his great Wealth, he soon became a
 ing great Man, and was sent for by the King, who
 ould bought the Stone of him for *Three hundred* Florins,
 that and requir'd of him an Account how he came by
 ward it. *Guido* upon this Relates the whole Matter to
 ll he the King, how vilely and ungratefully his Deputy
 age, had served him; and also with what Gratitude
 rati- his Friendship had been repay'd by the Lion,
 the the Ape, and the Serpent.

The King having attentively listned to the Sto-
 ry from the beginning to the end, passionately
 condemn'd the Baseness and the Ingratitude of
 his Deputy, and aggravated it as an Act of that ex-
 d of lted Baseness, that even the Beasts would Scorn
 o be Guilty of the like, and the Deputy who all
 oreft the Time was present, having nothing in his own
 ons, Excuse; the King therefore degraded him from his
 t his Dignity, took from him all his Wealth, and put
 Ape *Guido* into his Place, who executed the Trust
 Free, with Honour and Humility, and continued with
 g all great Applause for many Years, and at last died
 in Peace.

MORAL.

M O R A L.

THIS King may be suppos'd to Represent Almighty God, who sees and knows all things. The poor Creature here mention'd is *Man*, who, as *Job* says, comes into the World naked, and destitute of Necessaries, and so goes out of it again. It pleas'd God to raise this Creature *Man* to great Dignity, when he made him Lord of Paradise, and subjected all Things under his Feet; the Pit in which he fell, is the World full of Dangers, which we are ever subject to by our own Sin and Folly. The Lion fell into the same Pit with him, may be taken for the Son of God; the Lion of the Tribe of *Judah*, who as 'tis said in the *Revelations*, fought and overcame; but here's the difference, he voluntarily fell into the Pit, took upon him our humane Nature, and was contented to live among us for Thirty three Years in great Want and Misery. Next the Ape fell into the Pit, which may in this place Represent Conscience, which according to the Nature of that Creature, tears every thing that displeases it, and unless fear'd and hard'n'd, is always kicking and murmuring against Sin. The last that fell into the Pit was the Serpent; by which we may understand our Spiritual Guide, who should be always willing to Condole with us, and to fortify us with good Advice against all the Temptations and Allurements of the Devil, the World, and the Flesh.

These three Creatures who fell together with this haughty great Man into the Pit, are certainly very uncomfortable Companions, especially to a wicked Man; because their Property, according

to this Metaphorical Description, is to punish and devour him, and very Thankful would he be, like this Deputy, to have these Creatures remov'd, and he left alone in the Pit.

Now as *Guido* with the Rope attempted to draw up this Deputy out of the Snare; So our Blessed Saviour, by the Cords of his Passion and his Love, has as effectually drawn us too (if we please ourselves) from the Snares of Sin and Misery, and from the Power of the Devil; and yet that base Creature Man, as often as he Sins again, like this ungrateful Deputy, is the most Incorrigible Thing alive. Such wicked Men, as it happen'd to poor *Guido*, forget their Deliverers, and as much as in them lies, cause him to be beaten for his Goodness and Compassion; They Crucify their Saviour anew, and endeavour to expose him to general Shame and Contempt; nor can the most fierce and senseless of the brute Creatures be Guilty of such base and ungrateful Returns; no, they all in their way, like this Lyon, Ape, and Serpent, express a Sense of Gratitude whenever they have a Favour, or a good Turn done for them.

Let us beware then to behave ourselves with Gratitude, and not grieve and aggravate God's Holy Spirit. You read in this Story, that the King's high Officer was Hang'd for this Sort of Villany to his Deliverer *Guido*, and sure we must deserve very ill from our Redeemer, if we neglect and despise all the gracious Overtures of Salvation he has so often made to us. If we will not be drawn from our Sins and Follies by the Cords of God's Love and Goodness; how can we hope to escape out of the Pit of Destruction our
Wicked-

Wickedness has led us into, there is nothing certainly that remains for us to expect, but a certain fearful looking for Judgment, and fiery Indignation, which shall devour the Adversaries, and destroy them to all Eternity.

HIST. XXIX,

The two dangerous Dragons being Kill'd in the Road, Shews the Danger of Travelling in this World, by reason of the two great Vices, Luxury and Pride which Poyson us with their secret Venom, a Remedy propos'd.



ALBERTUS tells us, That in the Time of King *Philip*, there was a certain Way, that led between two Mountains of *Armenia*, a long while unfrequented; and at length, through the Infection of the Air so Dangerous, that no One could pass by that Way without present Death: The King was very Inquisitive to know the Cause of

of this, but could find no body could give him a Satisfactory Answer ; At length, a certain eminent Philosopher perswad ed him to Build a House upon the Top of a Mountain, with a Window, out of which by the help of a Telescope he discover'd two Dragons ; one at the Top and the other at the Bottom of the Mountains, breathing at one another and infecting the Air ; in the Interim a Youth riding along, and knowing Nothing of the Matter, fell down Dead upon the Spot : away therefore goes the Philosopher with this Discovery to the King, by whose Orders and the Direction of Skilful Men the Dragons were taken and kill'd, and from that Time the Road was very Safe, and as frequently us'd as any other Way.

M O R A L.

BY these high and overgrown Mountains, we may understand many Upstarts and great Men, who are grown to an Exorbitant beyond the Ordinary size of their fellow Creatures : Now between these two Mountains is the Common Passage for the meaner sort of People, who are usually Governed and Directed by them, and in them their commonly Lurks these two Dragon-like Vices, *Pride* and *Luxury*, by the Poyson of which, all the unwary World is in Danger to be Destroyed.

Those Serpentine Evils commonly recommend themselves under the specious Pretence of a becoming Behaviour, and insinuate their Infection usually in Private ; but to prevent this, Men should frequently apply themselves to their Telescope, i.e. the

the Holy Scriptures; wherein we may plainly discover how disagreeable they are to the Doctrines therein contain'd, and the expresse Prohibitions to be found therein, what they really are, and what is their dangerous Consequence and Tendency. This Glass we are to use from a high Edifice; that is, with a Strong and Reverential Faith, and a stedfast Belief of all that is therein contain'd, and in doing this, we secure our selves a Safe Passage between these two dangerous Mountains, and may be a Means to put others in the right Way, and secure them against the Fate of this poor Young man mention'd in the Story.

HIST. XXX.

The Story of making it Death to enquire into the two Deify'd Serapis and Usides's Pedigree, shews the Mischiefs and Hurts of Worldly Fear, and the Necessity of a Pious Resolution.

ST. *Augustine* tells us, That when the *Egyptians* were about to Deify *Serapis* and *Usides*, they proceeded this Way; First, they establish'd a Law, that whosoever should affirm them to be Men, or should make any Enquiry into their humane Pedigree should have immediately, and without Mercy their Heads struck off. Secondly, they made Images of them, and that the aforesaid Law might be known to every body, and universally acknowledg'd, where-ever these Images were worshipp'd, there was the little Image of a Man set up just opposite, with his Finger to his Lip as a Sign of Silence, which was solemnly enjoyn'd

to every one that enter'd the Temple, and so the Truth from time to time was Artfully conceal'd.

M O R A L

Much after this Sort is the Practice of a certain Church that Stiles herself Catholick, when any of their Saints are to be Canoniz'd in order to be ador'd, they place as it were a Statue before the Eyes of their Clergy, and others, being conscious of the Faults of the Deceased, That it may be a Caution to them that hold their Peace; so that none dares dispute the Point, nor tell any of the Matters of Fact relating to their new Saints former Life, but rather seem to dissemble his Errors, and to flatter and extol him, that he may appear among the common People a Person worthy to be Canoniz'd.

And now what can we more properly stile this Idol Statue to than worldly Fear; in spite of which there are still to be found those that will boldly speak the Truth, and will rather choose to die, than to be any ways Accessory to what they call a Pious Fraud, or a Religious Lie: By the Means of this cautionary Statue, the very Shepherds and Guardians of Souls become as timorous and frightful as Hares, and in a literal Sense are of no more use than Statues themselves: But let such unworthy Shepherds consider, that Offences will come, but the Woe is denounc'd against them by whom they came at first; and that through the Negligence, Fear or want of Resolution, this pretended Catholick Church was at first set up, and the other Churches seduc'd and destroy'd.

HIST. XXXI.

*The Story of Killing the Stork for her Baseness, shews
the Consequence of Adultery.*



A Certain Gentleman had a very Noble and
and Magnificent Castle, in which he Liv'd ;
upon the Walls whereof two Storks had their
Nests, and hard by this, was a clear Fountain, in
which they used to Swim and Bath themselves ; at
length the Female had Young Ones, and the Male
used to go abroad constantly to bring them home
Food. One Day in the Absence of the Male, the
Female was Adulterated ; upon which Account
she went to the Water and washed her Self, lest
her Mate when he came home should smell her
out. The Gentleman, who had more than once
saw her guilty of this Fault, for a while stops up
the Fountain, to see what should be the Event.
Now the next time after her Naughtiness, per-
ceiving she could not wash herself as formerly ; she
return

returns back to her Nest, and soon after the proper Mate, the Father of the Young came home, and presently scents out what had pass'd, and so away he flies in a mighty concern for the baseness of the Dam, and the next Day brings a great Number of Storks home with him, and in the Sight of the Gentleman falls upon her and Kills her, as a just Reward for her Falseness and Treachery.

M O R A L.

BY these two Storks we will in this place, for the Sake of the Metaphor, understand Christ and the Soul : The Soul that is the Spouse of Christ, and as often as she is Adulterated, flies to the Waters of Repentance and Contrition to wash herself from Pollution ; so that our Blessed Lord may not discover the Scent of her Sin, nor accuse her for it. The Man that stop't up the Fountain, may in this place be taken for the Devil, who hardens the Sinner to that Degree that he has not so much as an Inclination or Thought, as to Cleanse or purify himself, and gain Absolution : and so at the Last Day, that Tremendous Day of final Judgment, our Lord the great Judge of all Men, will come with Multitudes of his Holy Angels, and find such a Soul Impure and Unmask'd, and so pass upon it the Fatal and unalterable Sentence.

HIST. XXXII.

Shews the Necessity of good Works from a good Principle and Heavenly Mind, free from worldly Interest, and such more particularly ought to beware of the Snares and Devices of the Devil and his Agents.

TIS related by *Pliny*, that the Eagle flies and builds her Nest very high, and that the Serpent *Parcas* is always watching either to take or destroy the Young, but perceiving that he was not able to get them himself, by reason of their great height, he betakes himself to this poisonous Stratagem, *viz.* to Suck his Belliful of Wind, and roll it about in his venomous Mouth till he had infected it, and then to spout it up directly at them, by which Means he would often Poison them to Death; but that the Dam by mere natural Instinct makes use of this sure Preservative against this wicked Murderer's Design, to keep with her a certain Precious Stone, call'd *Achates*, and places it on that Side of her Nest next the Wind, which so powerfully repels and beats back the poisonous Wind, that no hurt can possibly come to her, or her Little Ones.

M O R A L.

BY this Eagle which is a high Flyer, we may understand every Man, whose Mind and Thoughts are far exalted above the sordid Things of this World; and who can properly say with the Apostle *St. Paul*, our Conversation is in Heaven. 'Tis in this Altitude of our Affections we ought

to hatch our Young, *i. e.* bring forth and see how our Heavenly Father will approve them, and then try and compare them ourselves, that we may Learn as much as we can, how Just and Rational they are in themselves, and what secular Advantages they are like to bring to us, if we could be induc'd to make this our Practice, we may then venture to say, verily they have their Reward.

Those Men who are of the Nature of the Eagle; are Persons that God is greatly delighted in, and consequently would be the greatest Prizes to the Devil, if by any Means he could seduce and overcome them. At these Men he uses this forcible and subtil Artillery, and leaves no Stratagem unattempted to Wound them with some or other Mortal Sin : But still by their Watchfulness and the Eminence of their Life; all his poisonous Projects are render'd Useless and Insignificant; but still he goes on, and is indefatigably Inten'd of their Ruine.

He will endeavour to work upon their Minds by Complacency and Vain-glory and Popular Commendation, which he knows are proper baits to allure and deceive poor Credulous Mortals; and if they are once catch'd in any of those snares, 'twill be a very hard Task to disentangle themselves. I know no way to be Safe against this poisonous Stratagem, but to carry the precious Stone of God's Grace and Assistance, and to place it between us, and all his Inticements and pernicious Stratagems : And for our Encouragement in this Affair, let us lay before us these three material Considerations : First, The dreadfulness of the final Summons. Secondly, The

Manner of Accusing and Condemning the Wicked at the Last Judgment. And Thirdly, The Sentence of Condemnation at the End of all.

First, For that of the general Summons, Arise ye Dead and come to Judgment; for as St. *John* assures, they that are in the Graves shall hear his Voice, and shall come forth. St. *Austin* considering that Life was uncertain, and but for a Moment at best strenuously drove on in the Christian Duties and Virtues, having always in his Ears the Sound of these words, *Arise ye Dead and come to Judgment*; whither I am Eating or Drinking, or whatsoever else I am doing, still the Sound of these Words are always in my Ears, and perpetually warning me to live a good Life, and to prepare my self against that great and terrible Day.

Secondly, The manner of God's accusing and condemning the Wicked at the final Judgment of the World. 'Twas, 1. *I was hungry, and you gave me no meat*; 2. *I was thirsty, and you gave me no Drink*; from whence we may observe the Necessity of good Works, and how absolutely Necessary they are for our Qualification against we come to appear, before the dreadful Tribunal of Almighty God, and to secure us against that fatal Sentence, *Go ye Cursed, &c.* which is the End and Conclusion of all, and from which there is no Redemption: From which fatal and unalterable Sentence, God in his Mercy deliver us, for Jesus Christ's Sake.

HIST. XXXIII.

The Story of the Gentleman's exposing his Life to save the Emperor's, shews the great Mistake of expecting Salvation by the Merits of Christ, without a suitable good Life; so requiring us to live well, if we do not, we are Ungrateful.

A Great Emperor was once Engag'd in a very hot Encounter, in which his Life was in great Danger; this being seen by an Officer in his Army, he immediately steps between him and Danger; and strenuously Screens him against the Power of his Adversary, so that the Emperor came off without much Hurt, tho' the Officer hardly escap'd, and that not without a great many dangerous Wounds, the Scars whereof remain to this Day: Every body commended it as a generous and glorious Act, that he should so nobly and boldly defend his Lord; But mark the Event: This very Gentleman not long after was in danger to lose his Inheritance, by the subtilty of an Unjust Person, upon which he goes directly to the Emperor he had sav'd with so much Hazard; and humbly Implor'd his Assistance, having before satisfy'd him of the Justice of his Cause. Why truly, said the Emperor, I am not at leisure now to hear you my self, but I will recommend you to a Judge that will, and will do you that Justice your Cause deserves. But Sir, says this Gentleman, why this slight Excuse to me? and then before all the Company he Rises, opens his Breast, and exposes naked the Wounds and Scars he had received; all these are

the Marks of the Service I have done for you, and now I ask you a small Favour, you shift it off to another, and one that is a Stranger to me too; how unfair and dishonourable this is, I Appeal to your Self; Notwithstanding this Remonstrance, he still persisted in his Refusal, and so convinc'd the world how naturally ungrateful he was in his Temper: However after many Perswasions and Arguments, particularly that it would be to his Reputation in the Eye of the World, and to his Advantage, if he comply'd with his Request, he was at last brought over, and then own'd the Truth of the Gentleman's Allegations, that it was he, and only he that preserv'd his Life, that his Cause was very Just and Righteous, and highly meritorious of any Service he could do him. So he ascended the Throne, and immediately did him that Justice the Nature of his Cause requir'd.

M O R A L.

OUR blessed Lord, like this Officer, interpos'd himself for the Preservation of Mankind in the Original Warfare, and receiv'd many Wounds which may be seen by Faith of every good Christian: And now is it fit when he asks a Service of us, which conduces chiefly to our own Reputation and Interest in the End, that we should shift it off to another, or is it not rather thy Duty to do it thy self; and will not all the World have the most Reason to condemn thee, as the worst and most ungrateful Person upon Earth to refuse it? what tho' it should be a little irksome to thee, 'tis but a Just return for a good Service.

Service ; and certainly one good turn deserves another. He suffered a cruel Death for thy Sake, and all that he requires in return is, that thou wouldst love Mercy and Justice, and walk humbly with thy God. He has made thy Duty and thy Interest the same, and by serving him, and performing the Offices of thy Christian Profession, thou dost but secure to thyself a Happiness both here and hereafter.

The Case between our Saviour Christ and our selves stands thus : We had for ever lost all Right and Title to the Kingdom by our Sins, if he had not stood up in our behalf and recover'd it again, and sure 'tis but reasonable, that after all this great Kindness on his Part ; but that we should do something for ourselves, and the more because our Preserver, and he who is Reason it self sollicitus us to it ; he has Redeem'd us, but not Redeem'd us to be Slothful and Idle, but commanded us to work out our *Salvation with Fear and Trembling*. He has Redeem'd us from our Incapacity of Inheriting, but then has told us in his Holy Word, That *without Holiness none shall see his Face* ; from all which it seems to be very plain, that 'tis in our own Power to save ourselves, and that without Perseverance and good Works, all our other Pretentions are Vain and of none Effect,

HIST. XXXIV.

The Snake that was put into the Man's Bosome and afterwards stung him. Shews how the best of Men ought to be guarded against the Snares of the Devil, and that we ought not to give him an Opportunity to hurt us, which he cannot do without our own Consent.



A Certain great Man as he was walking to divert himself by the Side of a Wood, he saw a great Snake that was taken by the Shepherds and fast bound to a Tree. The Snake made a terrible Out-cry to be Releas'd which so mov'd the Gentleman's Compassion that he set him at Liberty, and withal by mistaken Mercy was prevail'd upon to take him into his Bosom and Revive him; but this ungrateful Lodger was no sooner warm'd and reviv'd, but he falls to Biting and Stringing his Deliverer: Why how now, says the Gentleman to the Snake, what's the meaning of this

this? How comes it to pass that you return Evil for Good? to whom the Snake made this Reply.

Nature will have its Course, and what is bred in the Bone will never be out of the Flesh; you did according to your Disposition, and I according to mine; you shew'd the true Spirit of Humanity and Compassion, by being as kind to me as you could, and the Temper of the Snake, by giving you a Venomous Wound, who have nothing in me, but Poison and Corruption, which all I have to give you in requital for your Kindness. My humour is always to be an Enemy to Mankind, and like the Old Serpent, my Grandfire, to do them all the Injury I can, and am accordingly punish'd for it, by an Immutable Curse.

But this shan't serve your turn, says the Gentleman; so he calls a Philosopher to Judge between them; Look you, says the Philosopher, I know nothing of the Fact but Hearsay, Let the Thing be repeated again, and then I shall be the better able to make my Judgment; let the Snake be first bound to the Tree as fast as he was at first, and when you shall hear my Verdict: Which being done accordingly, the Philosopher proceeds.

Well, says he to the Snake, now you are bound to loose your self and come away: But, says the Snake, that's Impossible for I am here bound so tight, that I cannot stir one way nor other; then I will continue there till Death, says the Philosopher, because thou hast always been ungrateful to Mankind from the Beginning, and will ever continue to be so to the End; and then turning to the Gentleman, Now Sir, you are free, shake the Poison from your Breast and go your Way; but have this

this

this always in your Memory, that a Snake will always act according to its own Nature, and upon all Occasions will be sure to do you as much Mischief as is in his Power : The Advice being ended, the Gentleman thank'd the Philosopher for his good Advice, and promis'd he would always be guided by it, and so return'd home to his Castle.

M O R A L.

THIS great Man may signify every good Christian that makes the Preservation of Soul his daily Business, and frequently walks by the Wood Side, that is the World, where he meets with Sinners of all sorts and sizes, and more especially, he is sure to find in his Walks the Snake, that is the Devil ; but so bound, as by the Death and Sufferings of the blessed Jesus that cannot hurt People but by Permission, and unless they suffer themselves to be Stung by his Temptations, and destroy'd by his Stratagems.

This Great Man may signify as is said, every good and well-meaning Christian, and also every imprudent and unwary One at the same Time for the unwary Man very often lets the Devil loose upon him, gives him an opportunity to creep into his Bosom and sting him grievously sometimes even to Death itself, for this is the natural Property of that Mortal Enemy of Soul to do as much Injury as he can, especially to good Men, if he can by any ways get them into his Power. Satan when he is once let loose, as in the Instance of this Snake, finds easy Access to the Breasts of unwary Persons ; where, if not timely prevented, he'll be sure to spit his Venom

Nor is he ever Idle, but incessantly Impleys both his Sting and his Teeth in their Destruction; how careful therefore ought every Man to be not to give this cruel Vermin the least Indulgence.

Great Allowances are made by Almighty God for Sins of unavoidable Ignorance, and he will undoubtedly Pardon a Thousand Offences of that Kind, than One of the Will; a good Man may be deceiv'd and seduc'd, his good Nature and Compassion may over-rule his Reason, and incline him to take the Snake into his Bosom, and God in his Mercy will overlook such Offences; but Men that are willfully and deliberately Wicked, must expect no such Terms; the Act of the Will is a mutual Evil, and admits of no Palliation: The Devoutest therefore has need of Christian Cautions in this respect, and ought always to have it in their Thoughts, that they are Invested with Power sufficient to guard them against the Stings of this dangerous and destructive Serpent.

HIST. XXXV.

The Son's ill Usage of his Father, who had resign'd his Kingdom, shews Man's general Treachery towards God, and that delaying the Duties of Religion is a dangerous Folly.

THERE goes a Story of a certain King, that had but One Son, whom he bred up and Educated with the greatest Care and Tenderness; this Son when he came to Age would be often Importuning his Father to Resign his Kingdom to him, as a Person more fit to Rule than he was,
by

by reason of his advanc'd Age and other Infirmities. Were I certain, says the good Old Man, you would use me well, and pay that Respect that is due from a Son to a Father, I would grant your Request, and pay that regard too that is owing to your Dignity. O Sir, never doubt that, says the Son, I will take an Oath before the Nobles, or whoever else you shall Appoint, that I will be Guilty of no Fault towards you, and will always have you in more Honour than my-Self. Well Son, says the good King, I believe you, and so I resign you my Kingdom, and all that I am possess'd without any Reserve to my-Self.

Soon after this the young Man was Crown'd, and for some time he pay'd the King all the Honour and Respect he at first promis'd, but this lasted not long, for in a short Time the Heart of his Juvnile Majesty was so puff'd up, that he utterly forgot his Predecessor, nor would he allow him any Thing that he reasonably desir'd. The poor old King in this Distress made his Complaints to the Sages, and great Men of the Realm, that his Son was unkind to him, and had broke his Word with him; upon this, they presented an humble Address to him, and modestly Reprehended the New King for his Undutifulness to his Father, being a Person whom every one else did both Love and Honour. The cruel Son was so exasperated to be thus publicly Reprehended, that instead of Redressing his Father's Grievances, he order'd him to be shut up into Prison, and order'd that no Person should go near him, and there the poor Old Man suffer'd ex-

treame

ream Hunger, and the Want of all other Necessaries. During his Confinement it happen'd, that the Young Man came into the Prison, which his Father accidentally discovering, drew nigh to him, and spoke to him as follows. O Son, have Pity on your Father who am aged, and hungry, and dry, and yet I gave you all that I had; At this, the poor Old Man let fall many Tears: I am exceeding weak and Indispos'd by my Afflictions; therefore I beseech you, order me a little Wine, which you may have from a Cellar hard by.

I don't know, says the ungrateful Son, whither there is any Wine or not; Yes, says the old Man, there are five Pipes, and I beg a little only for Conscience sake, that I may by not asking that which I think will recover me, be Accessory to my own Death, and may perhaps cure the Distempers which your Cruelty have occasion'd; give me therefore of the first Pipe which is nearest at hand; That I will not do, replies the Son, for that Pipe is new, and not for old Men; then give me of the Second; no, says he, nor of that neither, for that I keep for my own Drinking, and my Friends; Give me of the Third then, says the Father; no, says the Son, nor of that neither, for that Wine is very Strong, and you are very Weak, and by giving you that, I may endanger your Life; why then let me have some of the Fourth Pipe; by no means, says the Son, that's Old and Stale, and utterly unfit for your Pallate; why then, I beseech you, let me have some of the Fifth; why no, says he, that's all Grounds, and you can't possibly drink it. The
good

good old Man seeing 'twas in Vain to use further Intreaty, returns again disconsolate to his Hole; from whence he found Means to write to his Nobles the whole State of the Case, who forthwith consulted together, and by force of Arms drove this ungrateful Son from the Throne and sent him to Prison, where he Died, and then with with great Joy and Pleasure they replac'd his Father in his Room.

M O R A L.

WE'll suppose this King to Imply our Saviour Jesus Christ, and this Son every One that is Baptized into the Christian Faith; who, so long as they live up to the Purity of their Profession are dearly belov'd by him. 'Twas he that gave us all Things we possess, yet how do many of us expose him daily, to Hunger and Thirst in his poor necessitous Members, and when by them, he asks of us Wine out of the first Pipe, *i. e.* the Obedience of our Childhood, we presently return this ungrateful Son's Answer, it is new; that is, I am but Just come into the World, and cannot Fast and Pray, and watch in the Service of God. If he asks of the Second, that is, our Youth, we make much the same Reply; I can't this time particularly Devote my self to the Duties of Religion; my Companions want me to eat, drink, and to be merry, and would laugh at me, if I should now throw away my Time upon the Duties of Religion; and so when he asks the Third, *i. e.* the Piety of our full Age or Manhood, the Reply is much of the same Sort. I am now in my full Strength and Vigour, and

fur

sure 'tis Pity to throw that away in the Duties of Religion, which should be spent in acquiring Glory, and Honour, and Riches, and the like which as Cases stand with me at present, are more to be desired than the bare Prospect of the Joys of Heaven; When he requests of us the Fourth sort, that is the Practice of Christianity in our declining Age, we have a Reply very ready; I am growing into Years and the Works of Mortification, and the other Duties of Religious Worship are too hard for me, my Constitution will not bear it, I cannot endure to undergo the Severities which the Christian Profession enjoyns; And lastly, if for our own Sakes he desires us to give him some of the Fifth Cask, why then the Wine is over Stale and nothing but Grounds; The Flower and Beauty of my Life is gone, and I am now in my decrepit Age, nothing but the Dregs of Life remain; while I was good for something, I neglected my Duty, and now I am old, and past it, and good for nothing; and what's the Event of this after all; nothing but Despair and Disquiet in this World, and in the World to come eternal Horror and Confusion.

Consider this all that forget God, and are for putting off the Duties of Religion from Day to Day, whereas we do not know our Souls may be requir'd of us this Night, I say, consider this before it be too late, lest he come at a time when you are not aware of him; and he tear you in pieces, whilst there is none to Deliver you.

HIST. XXXVI.

The Prodigal Son's Enlargement from Prison, and the Father's welcoming him, Shews God's Mercy to all true Penitents, and the Devil's watchfulness to destroy them.

IN the Reign of a certain King, a fine Youth, his Son, was taken by Pirates and put into a Dungeon ; who writing to his Father to pay his Ransom and Release him, but his Father refus'd, and so he lay pining in Prison for a long Time, in a most miserable and languishing Condition. Now the Governour of this Prison had a very beautiful Daughter, who seeing the young Lad in this miserable Condition, would often go to him, and endeavor to Comfort him, but to no Purpose ; for the Misery of his Confinement was too heavy upon his Spirits to admit of any Redress ; but still she continued to visit him ; at last says he, Good Madam, I had much rather you would attempt some way to get my Enlargement, than thus to support me under my Afflictions : That I will, says she, at your request, and the rather because your Father is so unkind and cruel to you to deny you all manner of Assistance. This adds she, I have had often in my Thoughts in your absence, only I did not know how the World would censure me for such an Action ; but grant me this one Request, and at all Hazards, I will procure your Deliverance, and that is, that you Swear to me, that you will take me for your Wife : This honourable and advantageous Proposal he promised to fulfill, so she immediately

unloos'd

loos'd his Chains, and she went with him to his Father's House ; The Father when he saw him welcom'd him home. But pray Son, says he, who is this Virgin ? She is Daughter to the Lord who is Governour of that Prison from whence I came, and 'tis she alone deliver'd me from it, and secur'd me from Death, when you refus'd to assist me, and her I design to Marry, by no means Son, says the Father, as you value my love and your Inheritance ; for what tho' she has deliver'd you, and wrought your Escape, yet she is unfaithful and dishonest, and therefore not fit to be your Wife. She is dishonest to her Lord and Father, in that she deliver'd you without his knowledge or consent, when he design'd to take a great Sum for your Ransom, or to keep you still in Hold ; and she must be unfaithful, for I am sure it must be out of a libidinous Temper she procur'd your Enlargement.

The Lady being by all this time return'd upon thus, As to your Accusation, I never oblig'd myself to my Father not to do a charitable Act, in setting at Liberty a poor miserable Captive desolate and forlorn and depriv'd of all the common Necessaries of Life ; and as to the Ransom my Father's Circumstances, such are not to want it, and if he had, I do not find that you were inclinable to pay any ; and if you were, you see I have sav'd you that Charge ; then for concluding the favour I have done to your Son to proceed from a libidinous Temper, I must take the Liberty to assure you, you are very much mistaken. The Effects of a Lustful Temper, are usually the Effects of Beauty, Riches, or some other such like Tem-

Temporal Endowments; But Sir, in your Son there can be nothing of this; for Beauty in the first place, 'tis all wasted and lost by his long Confinement, nor Riches, being exceeding poor and miserable, having nothing to support himself in his miserable Confinement, nor had he any other temporary Endowments that I am sensible of, it was not therefore from any evil and corrupt Principle of mine, that you see him, here, but from a Principle of pure Pity and Compassion: These words so stopp'd the Father's Mouth, that he had nothing farther to object against it, and so in a short Time after they were solemnly Married, liv'd together in Peace and Plenty to a good old Age, and then died in Peace.

M O R A L.

THIS Son taken by Pirates, Represents the Condition all Mankind, who were in Thralldome by Original Sin, and by the Disobedience of our first Parents, and thereby Imprison'd in the Confines of the Devil: The Father who refus'd to deliver his Son may signify the World; a World so far from delivering us out of the Bondage of the Devil, that it rather tends to keep us in a more strict and close Confinement; The Daughter who visited this poor Imprison'd young Man, unlos'd his Chains and set him at Liberty; we will here presume to signify the Second Person in the Trinity; who having taken our Human Nature, suffer'd extreamly in the Flesh: and then descended into Hell, and there knock'd off their Fetters, and set the Prisoners free. The great Lord, the Father of this Person,

son, is Rich above all, and therefore wants no Temporal Wealth or Ransome, and is withal of such a merciful Disposition, that he requireth nothing of us for all his Benefits.

Our Redeemer will not do our Business upon mean and mercenary Vows; but will work our Redemption according to the Dictates of his unerring Will, not through any libidinous desires, or hopes of dishonest return, for how can a Man be profitable to Almighty God, as *Eliphaz* said to *Job*, him by whom we live, move and have our Being; in whom, through whom, and for whom all Things Subsist.

But alas, how many dull and vain Excuses are the Men of the World apt to make in forsaking all Things, and being Married to Christ, and living conformable to our Baptismal Covenants. The World in these Cases is apt to threaten us with Frowns and Displeasure; but then we know who has told us, that the favour thereof is Enmity with God, and that we endanger our Inheritance, if we give way to it, and we should have always this uppermost in our Thoughts too, that there is no Serving God and *Mammon*, and *what doth it profit a Man, if he gains the whole world and lose his own Soul, or what shall a Man give in exchange for his Soul?*

HIST. XXXVII.

*The good Father commiserating his poor Son, shew
God's Mercy to Repenting Sinners, and Satan's
Malice.*

IN the Empire of *Dioclesian*, there was a cer-
tain eminent Knight that had two Sons, one
of them Married to a Strumpet ; which when it
came to his Knowledge, so well he lov'd his Chil-
dren that it almost broke his Heart : In a short
Time after, as a Caution to his other Son he Ban-
nish'd him from him to a great Distance, where
he had a Son by the Harlot, and liv'd in extreme
Want and Poverty ; in this Distress he sent a Mes-
senger to his Father to ask his Pardon, and to
beg his Assistance, which so melted the Bowels
of the good old Man, that he order'd him to be
sent for ; and so he took him again into his Bosom
some as formerly ; the Son overjoy'd at this, pay-
ing his Obeisance to his Father, and makes him a
Present of the Child, which he likewise receiv'd
as his own.

The Elder Brother perceiving this was mighti-
ly enrag'd, Why Father, says he, I think you
have lost your Senses, to do all this for a Son
that has so Scandalously disobey'd you ; but con-
sider, says the Father, he is now Penitent, and
will afflict me no more, and that he is still
my Child, as well as you, and perhaps better de-
serves my favour than you ; 'tis true, he has com-
mitted a heinous Offence and has severely suffer'd
for it, and with an humble and contrite Heart
has own'd his Crime, and begg'd Pardon ; you

Crime

Crimes have been great and many, and yet you have neither own'd your Offence, nor beg'd my Forgiveness: You have Trespass'd likewise against your Brother, nor have you ask'd his Forgiveness, but instead of that murmur, and are enraged at his Conversion, and being re-instated in my Affections, by this you have absolutely forfeited my Esteem for ever: for I see your Humor differs from Mine, and therefore do you now be gone out of my Sight, and your Brother shall enjoy my Inheritance alone.

M O R A L.

LET us understand by this Father, the Father of Heaven and Earth, and by the two Sons, the Fall'n Angelick and Human State; the Humane was joyned to a Harlot, *i.e.* to Iniquity, to be eating the Forbidden Apple contrary to the express Will of God, for which he was justly banish'd from his Presence; The Child of this Strumpet may signify all the Race of Mankind, who by their Perverseness, and prone to Wickedness, have also justly merited eternal Destruction. This Son in his Exile undergoes great Hardship according to the Scripture, in the Sweat of his Brow he is doom'd to eat his Bread; but at length by the Death and Passion of Christ, and any his Works of Repentance he is reconcil'd. The other Son, the fallen Angelick Nature, *i.e.* the Devil, murmurs and Repines at our Reconciliation, and is ever Stubborn and Ungrateful, and is very uneasy that we are Recover'd from our lapsed State, and made capable of participating of the Highest Blessings; but let this Crime

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Grand Deceiver do his worst ; we have an Assurance from him, that is all Goodness and Righteousness it self, that his Murmurs and Impeachments cannot hurt us : but that through his merciful Assistance, we shall be able to triumph over all Difficulties, and be made happy with the Joys of Heaven, whilst he who knows not how to Repent and beg Pardon, shall be for ever shut out of the Joys of Paradiſe, and condemn'd to endure for ever unspeakable and endless Misery.

HIST. XXXVIII.

Is an Argument of Injustice to God and Man, and shews the false Excuses of Evil Men.



IT so fell out that the Emperor *Leo* set up three Images, and order'd that they should be Worship'd and Ador'd by all his Subjects : The First of these Images had his Hand stretch'd out to the People, with a Gold Ring, with this Motto inscrib'd, *I am of great Descent.* The Second had a golden

a golden Beard with these Words on his Forehead, *I have here a great Beard you see; whoever therefore is Bald let him come to me, and I will supply him.* The Third had a golden Coat with a Purple Mantle, with this Inscription on his Breast, *I Fear no Man*: Now for the better Securing these Trumpery, *i. e.* the Ring, the Beard, the Mantle and Coat, a Law was Establish'd, that whosoever should deprive them of either, should be punish'd with Death. Soon after this, comes a daring Tirant into the Temple, and seeing the first Statue with the Ring upon his Finger, he reaches out his Hand and takes it off; and then to the Second, and snatches off the Beard; and so to the Third; and takes away the Coat and Mantle, and so makes the best of his Way.

The People seeing this bold and daring Enterprize, ran immediately to Inform the Emperor of what had hapned to the Images, upon which with great Fury and Consternation, he order'd this bold Thief to be seiz'd and brought before him, which with some difficulty was accordingly perform'd, and being openly accus'd, he demanded of the Emperor the common right to Answer for himself; which being granted, he express himself in the following manner.

As soon as I enter'd into the Temple, I was accosted by the first Image with its Hand extended towards me whereon was a Ring, as who should say, Here take it, yet notwithstanding I took it not till I had read the Motto, *I am a Person of great Descent.* Nay then thought I, the Ring is of little or no Value with you, and so I took it; believing at the same time, that Image would

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be Affronted if I did not accept the Offer ; Immediately after this, I saw the Second Image with the golden Beard ; why, says I to myself, Surely I must certainly know the Father of this Spark, and had no Beard, 'tis certainly Improper for the Son to have One as big as two, this must not be suffer'd by any means, and still I forbore till I read the Sentence on the Face, *I have a great Beard here, you see ; Whoever therefore is Bald, let him come to me and be supply'd ;* and truly thought I again, you have no need of this great Beard and I have none, so I pull'd it off, that his Father and he might be alike, and kept it for myself ; And at last, I went to the Image that had the golden Coat and Purple Mantle, and presently finding the Statue to be of Marble, I stript off the Cloathing, being sensible that a Marble Statue could have no manner of Occasion for such costly Habiliments ; besides, I was provok'd to do what I did by its proud and audacious Inscription, *I Fear no Man.* I'll try that thinks I, for all your great Words and your rich Apparel, and so I made beld to uncase him as the witness against me ; but for all this, says the Emperor, there's a positive Law, which you have broken by this Insolent Robbery, and for that you are like to Suffer ; take him therefore, says he, and let him be speedily executed, which was Instantly done according as he had commanded.

M O R A L.

THIS Story with respect to the Morality of it, seems particularly so levell'd against those Robbers of Christian Churches, who under the Pretence

Preterence of suppressing Soperstition and Idolatry, commit Sacriledge; when they commit these Outrages, Religion is not at all in the Case, 'tis their own Secular Interest and Revenge that lies at the bottom of their Design, and in pursuit they stop at nothing, be the Fact never so daring or Impious; every Age and Country can produce many sad Instances of these Sort of Righteous Depredations which brings into my Remembrance the many Mischiefs and sad Disasters that happen'd among our Selves during the late bloody and unnatural Rebellion in the Year 41.

But to proceed to our Author's Moral, I take this Meaning to be this; The Emperor signifies God, and the three Images, the three Sorts of Men in which God is most delighted. The first Image, is the Poor and Simple, who are yet of a very high Descent, being nearly ally'd to the great Redeemer of the World our Lord and Saviour Jesus Christ. The second Image Represents a Set of People, who being advanc'd to a State of Wealth and Greatness, as Reason and Necessity requires, Invite the Poor and Indigent to partake with them; and yet even these are sometimes set upon by Avaritious and Covetous Tyrants, and Rob'd of all they have, even of their very Beards; Such Men often get the mistaken Hatred of the Vulgar: We knew, say they, the Ancestors of this Man that they were but Poor and mean, and why should this Fellow make this Appearance, and have a large, Beard; when we are destitute---Let us therefore take from him what he has gain'd and then he will be like his Parents, not considering that this is against the

Laws of God, and in the strictest Sense downright Robbery, to take any thing from any Man against his Mind and Consent : By the last Image we may mean Men of Dignity, who wear the Purple, and have a Spirit to defend and guard the Truth ; which Men may argue against them thus, Come, let us strip them of their Grandure ; let us take away the Golden Coat, and the Purple Mantle, for his Principles are both too hot and too cold to agree with ours : Come, say they, like the Tyrant herein mention'd, we will have none such Reign over us : But let all such false Arguers take heed and Repent in Time, lest for the breach of a known and peremptory Law, they are Judg'd and Condemn'd, and utterly destroy'd at last.

HIST. XXXIX.

Represent Christ's Troubles upon Earth, and Man's Miseries by Sin, and the Way that we ought to take to prevent them.

IN the Reign of the great *Contadus*, there was a certain Duke, one *Leopold*, [who lying under his Majesty's displeasure, made his Escape with his Wife into a little Cottage in a Wood ; in which Cottage the Emperor's Sons hapned one Night, being out late a Hunting, to be constrain'd to take up his Abode. They were it seems unknown to one another, however they were entertained in the best Sort the meanness of the Place would permit, and then they respectively went to rest ; by and by the Strangers Lady Cry-

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out, and was deliver'd of a Son ; presently after, the Emperor's Son heard a Voice, saying, Here, Take it, take it, take it ; what says he in a great surprize should One take, and what can be the meaning of this repeated Expression, so musing upon the Matter for a while, at length he fell asleep, but was in a very little Time awak'd with the same Voice the Second time, crying out, Give, Give, Give. This greatly amaz'd him, and what this should signify he could by no means find out. At first, it was, *Take, take, take*, but I took Nothing, nor had nothing to take, and how 'tis *Give, Give, Give*, if this is meant to me, 'tis Nonsense, for how can I restore that which I never receiv'd, so Pausing awhile he fell asleep again ; but he had hardly clos'd his Eys, but he was suddenly awak'd by the same Voice the third time, crying, *Fly, Fly, Fly*, for this, First-born Child shall Reign in thy stead ; At this the Heir of the Empire was in a great Consternation, and rising very early in the Morning and order'd two of his Guards to take the Child from the Mother and slay him Immediately, and bring his Heart him.

When his Officers heard this unwelcome News, they were very uneasie, but however they durst not disobey his Commands, and so away they went to do this ungrateful Work ; but when they saw the incomparable Beauty of it, they could not murder the Child, but took it and laid it secretly at the Foot of a Tree, so that the King's men might think himself obey'd, and the more to conceal the Matter, a Hare was taken and kill'd, and the Heart taken out and carried to the Emperor's

peror's Son for a Blind. A while after, as a great Earl rode by that Way, and hearing the Child cry, he took it up, and being utterly Ignorant of the Matter carried it Home, and it being of an excellent Form; and as it grew up, discovering it self to be of excellent Endowments, he took great Care of it, and bred it up as his own Child.

When this Child came to maturer Years, it's marvellous Qualifications spread far and near, and it was in great Esteem among all Sorts of People, more particularly the Emperor's Son himself was exceedingly delighted with it, infomuch that he desired the Earl that the Youth for the future might live with him in the Palace; according he had him there, where he behav'd himself so extreamly well, that he concluded he must needs be born for some extraordinary purpose, and then considering with himself he was under very strong Doubts, whether this was not the very Child that was Born in the Wood, which he had some Years past commanded to be put to Death, and which he had to fear at some time or other was to Reign in his stead; and being determin'd to prevent all future Jealousies, he calls the Youth to him. My Wife, you know is at a Court a great Way off diverting herself, with whom I have Immediate Business, that I can trust nobody but yourself, you must therefore be the Messenger to her with it; with all my Heart, says the Young Man. So the King wrote the following Words and clos'd them up, and seal'd them with the Royal Signet.

As you value your Own Life, see that at the first sights of these Lines the Bearer hereof be put to Death, there is an absolute necessity for it, which when you and I meet, I will further Inform you of.

The Youth having receiv'd the Letter from the King sets out upon his Journey, but Lodging by the Way, he hapned to lay the Letter down upon a Table, and then to walk forth to do his necessary Occasions, in which time the Landlord's Curiosity prevail'd with him to open it, and read the Contents; where finding a positive Order for the Murder of so extraordinary a Person, he was fill'd with the abhorrence of so foul an Action, he dexterously razes out of these Words, *Let the Bearer be Murder'd*, and inserts in their places, *Let the Bearer be married to our Daughter*: This was Artfully done, and the Letter clos'd again so Artfully that it could not be discover'd.

In a very short time, this Charming Messenger comes to the Court where the Queen was and Immediately waits upon her with the Letter, who seeing the Contents, and being satisfy'd they were writ by her Husband's own Hand, and sign'd with his Signet, she fulfils them the next Morning in marrying their Daughter to him; but when Word was brought of this to his Majesty, he was astonish'd till the whole Matter being thoroughly canvas'd by the Confession of che Officers and the Earl, and of the happy Project of the Host at the Inn in his Journey and wonderful Deliverance from Time to Time, and having deliberately weigh'd all the Circumstances, he became thoroughly reconcil'd, concluding that

what was done by the hand of Providence, and there was no resisting what God had determin'd : So the King sent for them Home, own'd him as his Son, and congratulated him upon his Marriage, and after some time, according to the Voice in the Wood, he succeeded him in his Throne.

M O R A L.

THIS Emperor in this Place may be suppos'd to signify God the Father ; who for the Sin of our first Parents was Angry with them, and expell'd them out of Paradise, and was driven into this great Wood, the World to seek his Bread ; but still God's Goodness follow'd him, and accordingly he sent his Son to take his Nature and to be Born of a Pure Virgin for his Rescue. The King's Son who heard the Voice, *Take, &c.* is every Man whose Father is God, and who for the benefit of Souls, ought to direct and govern himself. By the first Voice, *Take it*, we may understand that we have all Souls, created after the Image of God. By the second *Take it*, we should understand that we have all Bodies provided with five Senses, and other rational Endowments : By the third *Take it*, we may understand, that if we faithfully Serve God, he will take us up into eternal Happiness at the End of the World.

The next Words which the Voice uttered were *Give, Give, Give* : By the first *Give* is meant, you must give to God a clean Soul, as it was first Created before the Fall ; By the second *Give*, is meant you must give a sincere and hearty Obedience to all his Precepts and Commandments ; By the

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Third is meant, you must give him your intire Love and Affection, and Serve him as you are able, during the whole Course of your Lives.

The other Words which the Voice utter'd were, *Fly, Fly, Fly*; By the first *Fly*, you are to understand, that you are to Fly from the Devil by Works of Mercy and Humility; from the World by voluntary Poverty; and from the Flesh by Fasting and Prayer, and Works of Humiliation: By the Second *Fly* you may understand you are to fly from Sin, from ill Company, and from all the Secular Vanities of the World: By the Third *Fly*, you may understand that you are to fly from him, Hell, and the Torments thereof by Contrition, Confession and Satisfaction.

This Jesus Christ is persecuted by many, and daily new Crucifi'd by their cruel and barbarons impieties, but two of the Guards, *i.e.* Divine Power interpose, and others less expected, like his Duke in the Story, will voluntarily receive him by true Faith and Obedience, and for their doing shall meet with a proportionable Reward; that is, they shall Reign with him in all Glory, and be made Partakers of the Joys and blessings of Heaven to all Eternity.

HIST. XL.

shows the different Ends of Good and Bad Men, The Joyful hopes of the Just, and the Misery of the inordinate Love of this World.

A Certain Great Man sent his two Sons to Travel abroad into the World, and beside

their ordinary Allowance, he settled a very great Estate upon them at their Departure. Some considerable time after their Departure, he sent for them back, that he might see what Improvements they had made, that he might put them in Possession, and thereupon the two Sons made all the haste to return, that they possibly could. One of the Sons was exceeding Joyful, and as soon as he was actually arriv'd at his Fathers was immediately put into Possession of the Estate. But the other Son went very slowly, and heavily, and the Thoughts of the Reward fill'd him full of Trouble and Guilt. But here I should have told you that his Relations added much to his Anguish; for at his Departure she that was his Mother by Nature, gave him a parting Kiss, which tore away his Lips and his Teeth, his Brother and Sister did the same, which disfigur'd him to that Degree, that when he came Home none of the Family knew him, and so his Father caus'd him to be for ever rejected to his unspeakable Misery.

M O R A L.

THIS very Powerful and Rich Man who sent his two Sons to Travel and Study in this Place, we may take for Almighty God, the Father of two excellent Creatures, when first they came out of his Hands and very capable of the highest Improvements, *i. e.* the Soul and Body, which upon Condition of their Improvements in good Works, and a good and holy Life were to have the Reward of Inheritance incorruptible in the Heavens.

By the Letter which in process of Time this Rich man sent to them, underit and Death, by which sooner or later we are demanded Home into the Spiritual World to receive our Eternal Doom, the good Soul, like the first of these Young Men, goes on with Joy and Triumph, and when he approaches the Heavenly Mansions is invested with Eternal Glory; but the wicked Soul like this other Son, makes a very slow and unwilling Passage, and is so disfigur'd by the Follies and Vices of the World, that his Heavenly Father and the Angellick Family know nothing of him, and so he is turn'd out of Possession for Ever, where there is a place of Darkness and Horror, and where there is perpetual Weeping and Wailing, and Gnashing of Teeth.

HIST. XLI.

Our Reconciliation by the Blood of Christ.

WE read among the Actions of the Ancient Romans, That it was Customary upon an Establishment of a Peace between any of their Grantees, which were usually very Troublesome and Jealous of one another, to go up to the Top of a very high Mountain and slay a Lamb, and Sacrifice his Blood as an Atonement in stead of their Body own; and thereby to signify, that after this happy Agreement, whoever should be the next Aggressor, should have his Blood spilt about after the manner of this Lamb.

MORAL.

M O R A L.

THIS Moral may seem to set forth that the two great Dignitaries God and Man were at Strife ; God, of whom the Holy Psalmist says, his *Greatness shall have no end* ; and Man made in the Likeness of God, of whom the same Prophet says, *That all Things are put in Subjection under his Feet* : These two, as is suggested, were at Strife, and God having got the Ascendant, Man as a Just Punishment for his Presumption, after his Death was to descend into Hell ; but so happily at last was it brought about that a perpetual Peace was concluded between them, and what is most wonderful, Peace was contriv'd and brought about by God himself who was the Person aggriev'd and Injur'd : He suffer'd the Lamb Christ Jesus to be Slain, and his Blood to be spilt to make the great Atonement, and thereby to signify, that whosoever hereafter should break this Solemn League should himself have his Blood spilt as a most notorious Offender.

Let all the World therefore *take heed, stand in awe, and sin not* ; for if we willingly remain after we come to the Knowledge of this League and the great Mercies of God, even to us that are the Aggressors, certainly we cannot suppose that there remains more Room for new Treaties ; in such a Presumptuous Case most certain it is, that there remains no more room for new Sacrifice for Sin, but only a fearful looking for Judgment and fiery Indignation.

Consider that he that despised the Law of Moses, died without Mercy under two or three Wounds.

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nesses, how much more Guilty must he be, that hath trodden under foot the Son of God, and hath counted the Seal of the Articles of Peace, the blood of the Covenant of none Effect; in such a Case we Sin Presumptuously, and do despite to the Spirit of Grace; and what's the Consequence of such Proceedings, we may learn from God's own Mouth in the Holy Scriptures: *Vengeance is mine and I will repay it, saith the Lord*; and again, *The Lord shall Judge the People, it is a fearful thing to fall into the hands of the living God.*

H I S T. XLII.

In this Story the Danger of Sinning against Mercy is treated on, and the Vileness and just Punishment of such Offences set forth.

TH E R E was a Law made in the Reign of Frederick the Emperor, that whosoever Rescu'd a Virgin from him that attempted her Chastity, should have her to Wife, without any previous Consideration but her own Consent, notwithstanding she should be under Age. Now it fell out upon a Time, that a certain bold audacious Wretch had stoln a Virgin, and having violently carried her into a Grove, and attempted to have Carnal Knowledge of her: She made sad Outcries, and us'd all her Endeavours to defend herself from his Lust, and being heard by a Knight, that was riding by, he put Spurs to his Horse, and came immediately to her Rescue: Oh, Sir, said she, as soon as he came near, I beseech you defend me against this abominable Man who has attempted

tempted to Force me, and is now endeavouring to Murder me. Sir, says this lying Varlet, she is my wife, I caught her in Adultery, and now I am taking Care she shall never serve me in the same Nature again ; Indeed Sir, answer'd the Innocent Lady, what he says is entirely false, I was never Married, but have been altogether Innocent and Pure to this Day.

I am satisfy'd, says the Knight, by your Countenance what you affirm is really true, and therefore thou wicked Debauch'd Wretch, deliver the Lady instantly to me, or draw thy Sword and defend thy Life: So I will said the Villain, nor nor will I yield, unless you compel me to it by force of Arms, so they instantly fell to it: And after several Wounds given and receiv'd on both Sides, the Knight at last gain'd the Victory, and in Requital only desir'd of the Lady an honourable Love which she most readily granted; why, then, says he, be pleas'd to Adjourn to my Castle hard by, and tarry there till I go and acquaint my Friends, and prepare Things necessary for our Marriage, accordingly thither she went, and was honourably entertain'd. Soon after in the Absence of the Knight, comes that audacious Wretch from whom she was deliver'd. I desire to be let in, says he, but was at first deny'd, till by a great many flattering Words and fair Speeches about honourable Marriage, he wrought so far upon her Weakness, that he gain'd Admittance, and was her Companion for many Days.

At length her Lord and Saviour came Home, and knock'd at the Gate, but no manner of Notice was taken of him, nor entrance given, only she

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she look'd out of her Window, and told him he might say his Pleasure. Then Remember, said he I beseech you, how I preserv'd your Life at the hazzard of my own, and withal receiv'd many Wounds upon your Account, and remember too for that Cause you engag'd your Affections to me, and much more to the same Purpose, with a most seemly and becoming Eloquence ; but still with a cold Slight she turn'd away her Face, nor could she be won by any Intreaties to open the Door, notwithstanding the Castle was his own by Right of Inheritance.

The Knight being thus Ungratefully treated, made his Appeal to the Court of Equity, and relates the whole Matter at large to the Judge, whereupon this bold Presumer was oblig'd to appear, to whom the Judge spoke in the following manner : Are not you the Person whom this Knight discover'd in attempting this Lady's Pollution, and did he not by his Valour secure her from your lustful Rage ; All that is true, said the Criminal ; Well then, says the Judge, according to the Law, and by her own Consent, she belongs to him, who rescu'd her out of your Clutches ; how comes it therefore to pass that you Intruded upon into the Society of another Man's Wife, and without his Consent enter'd into his Castle and violated his Bed ; now what say you to this ? But the Villain was struck dumb, and had not a Word to answer for himself ; and then turning to the Woman ; says the Judge, you were his own upon a double account ; First, because he fought for you, and overcame the Villain that would have Debauch'd and Ruin'd you :
And

And Secondly, because in Consideration of the great Service he had done you, promised yourself in Marriage to him, how can I therefore excuse you for admitting a Rival into his Bed and Palace where you yourself were only a Tenant at Will? Upon which the Woman was likewise struck Speechless, and had nothing to reply, either in her Defence or Excuse; go you therefore both together, and suffer that mutual Death and Punishment, which the enormity of your Crimes deserve; Then were they both Executed as the Judge directed, and the whole Court applauded the Justice of the Sentence.

M O R A L.

THe Case is the same between God and the Soul: We will suppose the Emperor to signify God, who Enacted such a Law, and the Woman Ravish'd, may signify the Immortal Soul Ravish'd and Deflowr'd by Sin; The debauch'd Wretch attempting this Villany is the Devil, who uses all his Endeavours either by Force or Policy, to bring it to Eternal Destruction, and the Crying out of the Lady, Represent the Exclamations of that poor Mourner in the Gospel of St. Luke, *Have mercy upon me thou Son of David, for my Daughter is grievously vexed with a Devil*; These Cries were heard by a certain Knight, meaning our Lord and Saviour Jesus Christ, who thereupon for her Deliverance disputed with this Enemy, and after a sore Battle, and many Wounds, overcame him, in Requital whereof he only demands our Espousal, which are both a Benefit, and an Honour to us surpassing all Imagination,

and

and yet these he has Promis'd to in our Baptism, it we will but let him lodge in our Hearts, and till he goes to Heaven to provide all Things necessary for the Consummation of our Marriage Vow.

Upon these Motives and Considerations, we ought to take care, that he do not stand knocking at the Door of our Hearts for Entrance, or suffer him to say with the Enamour'd Spouse in the Canticles, *Behold I stand at the Door and Knock*; we ought to take special Care that we are not embarrass'd with the Cares of the World, or Inveigled by the false Pretences and subtile Stratagems of the Devil, and so your Affections are withdrawn from your Divine Lover, who has no Sinister Views in making his Addresses to you, and only Courts you for your own Advantage. Take heed I say of this, lest your Soul and Body be made Associates in the same Punishment, and that is no more than what in Justice you deserve, and all the World will say Amen to.

HIST. XLIII.

Sets forth God's Reconciliation to Man, and that from his Example we ought to forgive one another.

TIS Recorded of Old, that there hapned such a mortal Discord between two Brothers, that they strove by all manner of Ways and Means to destroy and ruine one another: *Julius Cæsar* hearing of this severely persecuted them for their unnatural Malice and Revenge; especially one of

of them who was much more Cruel and Violent than the other ; This made this prime Aggressor consider with himself, as the Prodigal Son did in his Adversity, that he went directly to his Brother he had Offended, reconciled himself to him, and begg'd his Pardon for all had been past, and withal told him, that he would make Intercession for him to the Emperor, that he would be pleas'd to hold his Hand from farther Persecution.

Why says the Standers by, how can you that have been so vile and notorious an Offender, expect your Brother should Forgive you, or have the least regard to any thing you have to offer for your Excuse : Why, says the Brother, very calmly, That King that Governs his Subjects well, is neither too Mild to the Obstinate, nor too severe to the Penitent : My Brother it may be does not deserve Forgiveness, but in honour and respect to my own Nature I will forgive him, and will likewise speak to his Imperial Majesty in his favour. It is my Opinion, shat whatsoever Injury has been done to any Man, I take the Repentance so sufficient, if the Offender will come and ask his Pardon, and this I take to be the utmost Satisfaction which Nature of the Case will allow this put an End to all the Strife between the Brothers for the Future, and the Emperor by their Reconciliation was induc'd to cease his Persecution likewise.

M O R A L.

WE will suppose by these two Brothers the Son of God and Man, between whom there is a very great Discord as often as Man commits any sin

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wilful or deliberate Sin, for by so doing he pre-
sumes to Crucify the Lord Jesus Christ afresh, at
which God is highly mov'd and often Persecutes
him in a grievous manner; what then is to be
done in this Case? why then let the wicked Man
after the Example of the Brother in the Story,
apply himself to his offended Redeemer, with true
and unfeigned Repentance, and this will certainly
be sufficient to purchase his Atonement, our Sa-
viour being in a most eminent manner of the
same forgiving Temper with this Injur'd Brother,
and has greater Interest with our Heavenly Father
than any Person in this World can pretend to
have with an Earthly Emperor.

HIST. XLIV.

sets forth that an Exemplary pious Life is to be
followed.

ONE of the Roman Emperors as he was Build-
ing a Magnificent Structure, discover'd deep
in the Earth a golden Coffin with three Hoops
about it, upon which was this Inscription: *I have
laid out, I have given, I have kept, I have had, I have
lost, that which I have spent, and that which I have
given I have.* So he summon'd an Assembly of
Wise Men to tell him the Meaning, who in a
little time brought him this Answer:

Your Majesty may please to be satisfied, that
there is Buried one of your Majesty's excellent An-
cestors who has left a Rule of Living to all the
rest that should succeed in his Throne; The Sig-
nification of the words is this: *I have lay'd out,
and*

and spent my Life in Judging Righteously and according to the right Rules of Judging others, I have judg'd and guided my Self; I have given to my Armies all that they have had Occasion for; I have given Victuals and Drink to the Poor, and have Rewarded every One, as far as I was capable to Judge according to their Deserts; In all my Actions I am true to Justice, I have had a large and stedfast heart, and have been always ready to encourage those that have Justly serv'd me, and have always had Courage and Spirit enough to correct the Insolent and Protect the worthy; I have lost Folly, and the Affection of Enemies; because I would not be reconcil'd to them upon dishonourable Terms; I renounc'd the Lust of the Flesh, and yet notwithstanding all this I am punish'd now in my Mind, because I would not believe the Christian Faith. This said, the present Emperor from that Day forward, manag'd himself and his Subjects with better Conduct, and at his Death found the happy Effects of it.

M O R A L.

WE may suppose this Emperor to signify every great and good Man whose Ornament and Duty it is to build Magnificent Structures, *i. e.* to make the Heart ready for the Service of God, and to Edifie it according to his Will; in so doing he may hope to find a Coffin, wherein all his Vain Appetites and Inordinate Desires lye buried, and his Soul speaking golden Sentences round it, full of Faith, Hope and Charity, *viz.*

First, I have laid out, that is, I have laid out my Self, and all the Powers and Faculties of my Soul, as becomes a Professor of the Gospel, in

the

the Duties of Religion, and whosoever does so to, shall not miss of an Eternal Reward.

Secondly, *I have kept, i. e.* A humble and Contrite Heart, ever to run, or go, or do any Thing in Obedience to Christ's Commands.

Thirdly, *I have Given, viz.* all my Love to God, my Heart and Soul, my Mind and Strength, and I have lov'd my Neighbour as my Self being sensible that on these Two hang all the Law and the Prophets.

Fourthly, *I have had, i. e.* a miserable Life, being conceiv'd and born in Sin; and yet I have had, I bless God for it, the Sacred Offices, and the blessed Advantages of Baptism confer'd upon me, and all the Vertues thereof; by which from being a Servant of the Devil, I am list'd under the Banner of my Saviour Jesus Christ.

Fifthly, *I have lost:* viz. the gracious and powerful Assistance of God's Holy Spirit, having many times deserted the Operations of it by the Corruptions and the Temptations of the Devil, but when I have always been presently reconcil'd again by a sincere Repentance, and a hearty Sorrow for my past Transgressions.

Sixthly, *I am Punished;* and tho' not like the fidel in the Story, yet I am sorely punished in my Mind, as often as I reflect on my past unworthiness to my blessed Redeemer, and I mortify my Body, and keep it in Subjection for its great and notorious Offences.

Seventhly, *That which I had I have spent, i. e.* my Time in the Works of Charity and good Offices, which I wholly owe to the Influences of God's blessed Spirit, being unable to do any thing

thing of my Self; no not so much as to think a
good Thought.

Eighthly, *That which I have given, I have*
I mean, I have given my whole Life, Judgment
and Assent to be Govern'd by the Holy Scriptures
in such manner as my Spiritual Guides have, from
them directed me, and hope, through the Light
I have receiv'd from them, and Merits of my
blessed Redeemer to obtain everlasting Life.

HIST. XLV.

*Wherein is shewn that the Souls Adultery against
Christ without Repentance, will be punish'd Eter-
nally.*



THERE was a certain King that had a Lion
a Lioness, and a Leopard, in which he took
very great Delight. Now you must know the
Lioness was willingly Adulterated by the Le-
opard in the absence of the Lion, and for fear

sho

should be discover'd, her Custom was to go to
 the next Pool, and wash herself as clean as she
 possibly could, and then she would return Home,
 as if she had been no ways Guilty. The King
 who had often taken Notice of this, and being
 highly enrag'd that so noble a Creature as the
 Lion should be dishonour'd, a Creature so base
 and vile as the Leopard, he causes a Pit to be
 made, that after the next Fact, the Lioness when
 she went to wash herself might unwarily fall in,
 and be caught undefiled. The Project had it's
 desired Effect; and down goes the Lioness into the
 Pit before she had reach'd the Water: Soon after
 comes her Husband, and in his Way home Spies
 her, and smells her Impure as she was, and so in
 great Rage falls upon her, and tears her to pieces,
 and then makes the best of his way.

M O R A L.

OUR Heavenly Father is Represented by this
 King, our Lord and Saviour Jesus Christ by
 the Lion, who is the Lion of the Tribe of Judah,
 espoused to Christians by their Baptism: The Lion-
 ess, Represents our Souls, which are often Al-
 terated by the Leopard the Devil in the ap-
 pearance many Times of an Innocent Lamb; the
 way we have to cleanse our Selves from his Pol-
 lutions afterwards is Repentance, provided it be
 true and unfeigned.

But we must always have a special Care, that
 we do not like this Lioness consent to the Impu-
 rities of this Evil One, nor wash our Selves only
 with the Preventative of the Evil Consequences that
 attend such Defilements, and with an Intention
 to

to Sin again the first Opportunity; this will provoke God as this Emperor was here to be extremely Angry with us, and to set a Pit for us to catch us unawares before the Impurity is wash'd away. And then our Case will be much the same with this Lioness, we shall be surpriz'd and sink into the Pit of Hell with all our Sins and Follies about us, and then we are lost beyond the possibility of Recovery.

Thou Fool this Night shall thy Soul be requir'd of thee, is a Sentence if duly consider'd, would command the strongest Resolutions of sinful Men and leave them to the full as wretched as if they had never known any thing of God or Religion. Let us therefore be Wise in time, and Now, the present Now is always the most acceptable, No Day, is the Day of Salvation, and I heartily wish would all of us Embrace it, as the only Means making us happy in this Life, and Infinite more happy in the Life to come.

HIST. XLVI.

Wherein by the Empress's Constancy to the Emperor shewn the love of the Soul to God above all Things and by the Emporor's Brother, the Flesh; which would draw her to Sin.

THERE reign'd once in Rome a King called Menelay, who married the King of Hungary's Daughter, a Lady of extraordinary Beauty and many other Princely Endowments: On a time he had a Mind to visit the Holy Land and left his Brother to assist his Empress in the Government.

pro of the Empire. When his Brother had committed
 eam all Sorts of Outrages, and would daily be at-
 ch u tempting the vertue of the Empress his Brother's
 way Wife but in Vain; and when she found he would
 with not desist, she call'd to her assistance Four of the
 into worthiest Men in the Realm, and told them that
 bou he was Proud, oppress'd the Poor, and robb'd the
 ty o Rich, for which she commanded him to be thrown
 into Prison, which was done accordingly.

r'd o Now when he heard that his Brother was com-
 l con ing home, he sent to the Empress to desire the
 Men favour to speak a Word with her at the Door of
 the he Prison, and when the Empress came he begg'd
 gion Mercy, and on Promise of Amendment, was for-
 w, th given, and reinstated in his former Post. On a
 No Day, with many other Knights, they went to
 sh w meet the Emperor, and as they rode they saw a
 ans great Hart, which they presently gave Chace to
 inite with such Dogs as they had; whereupon the Em-
 press was left alone, and no Creature near her but
 his wicked Brother, who seeing no Mortal near,
 poke to the Empress to this Effect: *See here, says*
he, this is a private Forest I spoke to you long ago of
Love, Come now and Consent to me. It was but Ye-
 pperor terday that I releas'd thee from Prison, and art
 Thin thou return'd so soon, desist for Shame and de-
 wh pend upon it, none shall have to do with me but
 my Lord your Brother, whose Right it is; Then
 g ca said he, *I will hang thee up immediately in this Forest;*
 ungat You may do what you please, answers the Em-
 nty a press mildly, but believe me, and depend you
 a ti will never have my Consent; Then he undress'd
 left her to her Smock, and hung her up by the Hair
 ernm of her Head in a Tree, and ties her Steed before

her ; Then he rode to his Fellows, and told them and
a Troop had met him, and took away the Empre was
from him by Violence ; for which all the Com l h
pany were exceedingly Afflicted. in r

About three Days after, an Earl that was Hunt d w
ing in the same Forest unkennel'd a Fox near the cam
Tree where the Empre was hanging, and seeing sider
her a very beautiful Woman, ask'd her, from man
whence she was, and for what Cause she was hang oppo
ing in that manner ? The poor Lady being Just a char
the Point of Death, told in the best manne rate
her Strength would allow, She was a Stranger with
and came from a Country a great Way distan to h
from hence : Upon which he took her down, and Rew
carry'd her to his House to teach his Daughter Vill
which she promis'd to do to her Power ; They la poin
every Night in the Earl's Chamber, and she be he i
hav'd her self so well, and with so much Mode wen
fy and Discretion that she gain'd the Love of Safe
every body : Not long after this the Steward of and
the Family falls in love with her, but she refus if s
sing to consent to him, he Vows by some Mean into
or other he would be avenged of her, and on be a
Night finding the Door of the Chamber unshur sider
by the light of a Lamp, he takes a Knife, and cut dow
the Throat of the Child, and then puts the bloody pref
Knife into the Hand of the Empre ; when she him
awak'd and found the Child, she made grievou bein
Lamentation, but all to no purpose ; she was imperi
mediately turn'd out of the City, and upon Pair Vess
of Death never to return any more. Away the neve
woful Empre went, and as she pass'd she hap and
ried to see a Gallows, and a Man going to be hange Lady
thereon, whom she desir'd she might Redeem whe
an

and accordingly she pay'd his Ransom, and he was deliver'd to her. Now my Friend, says she, I have saved your Life, all that I desire of you in return is, that you will be true to me; that I will, says he at all Hazards; at length they came to a great City, where they stopp'd for a considerable Time, where her Beauty being observ'd, many would have satisfy'd their Lust, but still she oppos'd and conquer'd all their Attempts. A Merchant happening one Day to see her, fell desperately in Love with her, and acquainted the Man with it, telling him, That if he would bring her to his Shop at a certain Time, he should have any Reward he would demand; which the wicked Villain consented to; and so at the time appointed, betray'd the Lady into his Hands, and he immediately hoisted his Sail, and away he went with her, when he thought he had got her Safe, he tells her, He must first Lye with her, and that afterwards he would Espouse her, and if she deny'd him, he threatned to throw her into the Sea. Whereupon she desires she might be a little while in private, that she might consider what to do: which being granted, she falls down upon her Knees, and begs of God still to preserve her, that she might be still able to Serve him with a pure Mind and Heart: Her Prayers being ended, a Tempest arose in which they all perish'd, except the Lady and the Master of the Vessel, who were both sav'd by great Providence; nevertheless, they were driven to different Coasts, and knew not of each others Preservation. The Lady landed at a City in her own Kingdom, where she was very well receiv'd, and God gave

her ~~the~~ Power to heal all manner of Diseases upon which Account many People flock'd to her not knowing her in any wise to be their Empress; the Emperor's Brother that hang'd he by the Hair in the Forest was tsoubled with Leprosy, the Steward that slew the Earl's Daughter was Blind and Deaf, and had the Palsy; the Thief that betray'd her was Lame, and had the Cramp, and the Merchant was Mad; the Emperor hearing of this Holy Woman that cured Diseases calls to his Brother to go to be cured and he would bear him Company.

When the Empress came before the Emperors she so disguis'd herself that he could not know her, and said, she could not cure those four Persons, unless they confess'd their Faults, thud al Emperor desir'd his Brother to do it, which he did very particularly, except how he had serv'd the Empress; but she told him, he had not, made a full Confession; and he could not be cured till that was done: Upon which, the Emperor urg'd him very hard to make a full Confession. *My Lord, says he, I cannot do that without being first assur'd of your Pardon, for I have offended you in a very high Nature; Well, says the Emperor, I Promise you Forgiveness, let the Offense be what it will;* and so he told the Truth how he had serv'd the Empress: At which the Emperor was exceedingly enrag'd; nevertheless, for his words sake, he forgave him. Next the Knight that had Slain the Earl's Daughter confess'd his Fault. Next, the Thief she had sav'd from the Gallows his, and last of all the Merchant his and then she apply'd her Medicine and cur'd them

em; After this, she uncover'd her Face, and
 the Emperor immediately knew her, and was
 exceedingly Rejoyc'd, ran to her, and Embrac'd
 her with great Tenderneſs and Affection, took her
 home with him to his Palace, where they lived
 together in Peace and Proſperity for many hap-
 py Years.

M O R A L.

HERE again this Emperor may be ſuppos'd
 to Represent our Lord Jeſus Chriſt; the Em-
 peroreſs the Soul, and the Emperor's Brother the
 knowleſh, to whom the Empire was given in Charge.
 foue Fleſh often tempts the Soul, who loving
 God above all Things, and as often reſiſts the
 Temptation; at length this Soul to avoid fur-
 ther Temptations, is forc'd to fly into a Strange
 Land, and has the Power of healing Diſeaſes
 not committed to her; but no healing can be effe-
 ctual without true Confeſſion and Amendment of
 Conſcience: And thus the Empreſs, *i. e.* Thoſe of the
 true Church come out of the Wilderneſs of Sin,
 and by miraculous Means are led Home to the
 heavenly Palace of Reſt and Glory.

HIST. XLVII.

*In this History is shewn, that God so lov'd the World
that he sent his Son to Redeem Mankind.*

A Great and Noble Emperor of Rome, was above all Things so great an Admirer of Charity, that he desir'd to know which was the most charitable Creature. One Time going into the Forest, he saw an Ostrich and her Young; he took the Young, and enclos'd it in a Shrine of Christal, the Old one followed the King to his Palace, greatly bewailing her Loss, and receiving where the Young One was plac'd, but not being able to Release her at that time, he return'd to the Forest; but about three Days after she returns again, and bringing with her a Worm call'd *Thomaris*, with which she no soon touch'd the Glass, but it dropt to pieces, the Young one came out, and they flew away together; when he saw this, he concluded this Bird must be the most Charitable of Creatures, that had taken so much Pains, and ran so much Hazard to preserve her Young.

MORAL.

A GAIN this Emperor seems to denote the mighty God, and the Young Bird our first *Adam*, and the Old One our Saviour Christ, who Descending into this great Forest World, and finding that without Dying, lying three Days in the Grave, he could not deliver Mankind from his Prison of Hell, wh

here Represented by the Glass, freely dyed,
d thereby delivered not only *Adam*, but all
s Posterity.

HIST. XLVIII.

*ews that the Way to Heaven and Hell are by
two different Ways, that the Way to Heaven is a
Narrow and a strait Way, and the Way to Hell
abroad and wide Way, and also that the Wise Man,
if he treads in the Steps of the Foolish, shall also
suffer the Punishment of Fools.*

*Noble Emperor of Rome, whose Name was
Follicus, once built two Cities, the One in
the North, and the Other in the East; The
ay to the First was Broad and Pleasant, and
ree Knights stood in the Road to entertain
that pass'd with Musick and other Delights;
t no sooner were they come into the City, but
was so order'd, that they were put into
chains, and cast into Prison, and by a Judge
ntenc'd to Death.*

*The Way to the other City, was steep, nar-
w and craggy, and there stood three Knights
the Passage, Arm'd in all Points, and ready
Combat any that should Attempt to pass.
ow there were two Knights, the one Wise,
d the other Foolish, that made Solemn Prote-
tions, that they would go up to the City in
East where the King's Treasure lay, and
any Things of great Value were secur'd; but
ning where the Ways divided, the Foolish
Knight*

Knight persuaded the Wise one to take the Broad Way; which with a little contending he submitted to; but seeing the Misery they had brought themselves to when they come before the Judge they fall Accusing one another; The Wise Knight said the Foolish had led him astray, and was guilty of his Death; The Foolish said he was guilty of his Death, in as much as he was wiser than he, and yet suffer'd himself to be over-ruled by him to take the wrong way; Upon which the Judge said to the Wise Knight, Because thy Wisdom has not prevented thee from being imposed upon by a Fool, thou shalt surely die; and thou Fool, because thou didst reject the Counsel and good Advice of the Wise, thou shalt die likewise: And so according to their different Merits, they both were put to Death with exquisite Torments and Misery.

M O R A L.

BY these different Ways we may understand the different Methods that are to be taken in our Passage to Heaven, and Hell. The broad Way that leads to Hell is plain, and easie, and full of Pleasures; but the narrow Way that leads to Heaven is Steep and Craggy and full of Difficulties, and there the Emperor Resides and there he lays up his Treasure: The Knights that entertain the Passengers on the first Way are Lust, Pride, and Covetousness, and those that Guard the latter are the World, the Flesh and the Devil. The Judge is Christ Jesus, who will

thoom both Soul and Body to eternal Punishment,
 gh they follow the Dictates of the Flesh, and
 ha suffer themselves to be overstay'd by the Coun-
 th el of Fools.

HIST. XLIX.

Demeth what tender Love and Affection there ought
 always to be between Christ and a Christian, and
 that we ought to be Careful of our Original Co-
 venant with him, because at the first Day we
 are sure not to fail of his promis'd Love, that
 is a Place of Eternal Happiness in Heaven.

THE great *Philomenus*, a Noble Emperor, had
 a beautiful Daughter, with whom a worthy
 knight fell desperately in Love, but designed to
 travel to the *Holy Land*, after they had plighted
 their Troth to each other, to which the Lady
 consented, promising to stay seven Years, in
 which Time he promis'd to return; and so he
 parted to their mutual Satisfaction. Soon after
 the Emperor promised his Daughter to the King
Hungary, who Modestly refused it; Saying,
 he had made a Vow to continue Unmarried
 for Seven Years, and after the Expiration of that
 term, she was at her Father's Disposal. To which
 her Father consented.

At length the Time expired, and the King of
Hungary coming with great Pomp to fulfil the
 marriage Solemnity, the Knight that was gone
 to the *Holy-Land* overtook him, and Saluted him
 with much Ceremony: They Rode for some

Time together, at length a violent Shower overtook them, which very much disoblig'd the King's Equipage.

Says the Knight, you should have brought your House with you to have prevented the Spoiling of your Cloaths: Nay, said the King now you talk Foolishly, my House is very large and built of Stone, and impossible to be carried about; and then coming to a deep Pond of Water into which the King's Horse plung'd: Says the Knight, You ought to have brought your Bridle with you. Now, says the King, you talk Foolishly again; for my Bridge is half a Mile Long, and built of Stone. Soon after they came to a pleasant Vineyard. Says the Knight, Will your Majesty be pleas'd to alight and partake such Provisions which I have? To this he consented; and after the Repast, says the Knight, you ought to have brought your Father and Mother with you: Now, says the King, you talk more Foolishly than before; for my Father is long since Dead, and my Mother old and unfit for Travel. After this Travelling a little further they come to two Ways, the one Broad though a little about, the other Narrower, but much nearer. The King said, I must now take leave to seek a Net I left behind me about Seventeen Years since; if it be torn I will leave it; if it be whole, I will take it as a precious Thing and so they parted.

The King coming to the Emperor's Palace told him what had pass'd between him and the Foolish Knight upon the Road. Nay, says

Em

Emperor, in this, he was Wise ; for by your House he must mean your Cloak to keep you dry ; by your Bridge your Servants to have tryed the Ford before you ventur'd into the Water : and by your Father and Mother your Bread and Wine, to have Supported you in your Journey : But, says he by the Net he means my Daughter, and according as the Emperor had conjectur'd, they found that Knight had taken the nearest Way, and was gone off with the Lady, and so her Marriage with the King was utterly frustrated and disappointed.

M O R A L.

BY this Emperor we will here understand our Saviour Jesus Christ, and by his Daughter Eternal Life, which the mighty Men of this World often lose by their Neglect and too long Delay : The want of a Cloak, denotes the want of Charity ; and of a Bridge the want of true Faith and Knowledge to carry us over Dangers and Difficulties ; by his Father and Mother, are meant Hope and Humility, the two great Steps to Eternal Life ; and the Knight that was Metaphorically provided with all these, went the nearest Way, and gain'd the Emperor's Daughter, which was the Prize.

HIST. L.

Sets forth that who shall be Sav'd, and who shall be Damn'd, cannot certainly be known by Men, till the Day of Judgment.

THERE liv'd once at *Rome* a famous Emperor named *Leopold*, who had a Son by his first Wife, the King of *Assyria's* Daughter, but she dying, he Married a second Wife, by whom he had likewise a Son; they were put out to be bred up, and being pretty well grown, at the Desire of his Wife they were sent for Home; and when they came, they were so exactly alike, that the Empress knew not One from the other, but the Emperor did, and therefore she entreated him to tell her which was her Son, but he told her the Contrary, so she cherish'd him, and neglected the other, which when the Emperor saw, he told her she was Mistaken, upon which she earnestly desir'd him to tell her the Truth, but this the Emperor refus'd to do, until they were both grown to Man's Estate, that so in the mean time she might cherish them both alike, which she accordingly did, and at length when they were both grown up, the Emperor made a great Feast, and set her own Son before her, at which she was extreemly Joyful, and dy'd in Peace.

This Emperor may also be suppos'd to signify the Almighty, whom every good Christian properly calls Father, who by his Providence is the common Nourisher of all his Children. This

World may be taken for our Mother, and is utterly

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terly Ignorant which of his Children is to be Sav'd, and which Lost till the last Day, and very often like the Empress here in the Story mistakes one from the other, which is so order'd that no Difference may arise, and that her own should be cherish'd and esteem'd, and the other neglected and dispis'd.

HIST. LI.

Wherein is shewn that the lust of the Flesh is very prevalent, and if given way too will most certainly endanger the Soul, and that without Repentance the Lion of the Tribe of Judah, will tear them to pieces; that is, they shall be Miserable to all Eternity.



A Great and mighty Emperor once Reign'd in Rome whose Name was Archilaus, who had fair Lady to his Wife, but very Wanton and defiled

defiled his Bed with a young Knight of the Court. This Emperor hearing much of the Holy Land determines to take a Journey thither; upon which the Empress seemingly took her Leave, with a great deal of Love and Tenderneſs, but at the ſame Time, for a great Sum of Money, prevail'd upon the Maſter of the Ship, that when they ſhould be got far into the Sea to throw him Over-board, which he accordingly did, telling him it was his Wiſes pleaſure it ſhould be ſo; But it was the Emperor's Fortune, being a very good Swimmer to get to an Iſland, where no Creature inhabited but Lions and Leopards, and ſeeing a young Lion fighting with an old Leopard, and being in Danger to be Overcome, he took the part of the Nobler Creature, and ſlew the Leopard; which the generous Brute took ſo very kindly, that he provides the Emperor with the beſt Food the Nature of the Place would allow, and when a Ship came to take the Emperor in, he threw himſelf into the Sea and ſwam, after making great moan to be taken in, which at laſt he was, and they were both Landed Safe together.

The Emperor when he came near Home, and hearing an unuſual Joy and Melody in his Court, call'd a Squire to him to know the Reaſon, who told him, that the Empreſs not hearing of the Emperor was Married again: Upon which, he went to the Porter, and deſir'd that he and his Lion might be admitted into the Hall, to make her and her Bridegroom a little Sport: She being acquainted with it, gave her Conſent that it ſhould

should be so; but they were no sooner admitted, but the Lion flew upon the Adulterous Knight and slew him, and then ran upon the Empress, and tore her in Pieces likewise: The Company being exceedingly astonish'd and frighted at. Thus the Emperor discover'd himself, and gave them a full Relation of all that had pass'd. So they look upon the Lion's Revenge as a Just Judgment from God, and the Emperor cherish'd the Lion for ever afterwards.

M O R A L.

THIS Empress may be very properly taken to signify the Flesh devoted to Adultery, and all manner of sinful Pleasures that Circumvents the good Intentions of the Soul, which is denoted by this Emperor's Journey in the Holy-Land, and his Swimming to Shore may denote his Faith, without which he had been lost: The Lion may signify our Lord Jesus, as he is call'd the Lion of the Tribe of *Judah*, fighting with and destroying Satan, if the Soul be willing and assisting: The Destroying the Empress and the Adulterer, may denote the destroying the Lust of the Flesh, and all the Sins that Reign in our Mortal Bodies.

HIST. LII.

Setteth forth that the Son of God, or the Spirit of our Lord Jesus Christ ought to be had in particular Esteem, which will be taken from us if we have no regard to the holy Dictates, and that Christ the great Physician of Souls, if we are heartily Sorry for our Sins and forsake them will infallibly restore us to Health, and his Favour.

P O L E N U S an Emperor of Rome, married a fine German Lady, by whom he had a most fair and beautiful Son, for whose Education many of his Nobles had great Contention: The Emperor being unwilling to disoblige them, order'd a general Tournament, and he that overcame, he promis'd to commit his Son, which happening to be one *Josias*, to his Care and Conduct the Child was committed.

When he had Received him, he sent his Servants before to have his Castle got in a readiness for his Reception, and in the midst of it he Lodg'd him, and order'd it so, that there was a wholsom Well by his Bed-side. The Child was all his Care, for if he manag'd him well, he was to be highly Rewarded, but if he miscarried he was to lose his Head. Now the Key of this Well was kept by the Knight's Wife, and the Windows was usually set open to let in the Sun to refresh the Child.

Once upon a Day it so happen'd, that the Woman leaving the Window open, and also the Well, a foul Bear being hard hunted Sweat

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ing, leap'd and wash'd himself, and so left a
Disease in the Water, which in the end prov'd a
Prosy to those that either Bath'd or Drank of
the Water.

Not long after this, a great Eagle came in
at the Window and bore away the Child ; which
when the Knight and his Lady came to know,
and withal that they had got the Leprosy by
Drinking the Water out of the Well, they made
and Lamentation, and the Knight concluded he
was a Dead Man : But while he was in the
depth of his Mourning a Physician came to him,
and Advised him and his Family to be let Blood,
and to Bathe and Cleanse themselves, and then
he promis'd to apply a Medicine that would cer-
tainly Cure them ; he did so, and then he bid them
seek in the Valley, and there they should find
the King's Son, which they did to their great
Joy and Satisfaction, and after this, when the
Emperor found that his Son was well used,
he prefer'd the Knight to great Dignities and
Honour.

M O R A L

AL MIGHTY God is here set forth in the
Example of this Emperor ; his Son the Lord
and Saviour of the World, for whose Nourish-
ment, as many as desire to be employ'd are come
to Commemorate his Death and Passion in the
holy Sacrament.

He that Fighteth with the Devil and Over-
cometh him is the most worthy, as this Knight
was,

was who, had the Care of the King's Son ; by his placing him in the Middle of the Castle is denoted the Heart : The Well signifies Mercy through the Merits of Christ, and the Bear the Devil, who takes the Advantage of one Neglect signify'd by the Knight's Wife leaving open the Well. By the Window letting in pure Light, is meant the Word of God, and his enlightning Grace, and by the Eagles taking away the Child, is meant that Sin and Ignorance withdraws Christ from us : The Physician here signifies good Advice ; which by the great and Infallible Remedies of Faith and Repentance, restores us again to a State of Glory and Happiness.

HIST. LIII.

This Story represents the great Sin of Drunkenness and Adultery, and sets forth that if we continue in them, in the End they will bring Destruction both upon Soul and Body.

THERE dwelt in Rome a Noble Emperor call'd *Andronicus*, who greatly delighted in Musick ; This Emperor had a Knight he lov'd exceedingly, call'd *Tirone* ; but this Knight would be often Drunk, which was a Vice that the Emperor mortally hated ; but being sensible of his failing ; his Custom was to go to a Well in the Palace, and drink of the Water ; by means of which, he would presently become fresh and Sober again. Another thing this Emperor lov'd

exceed

ceedingly was a Nightingale; in hearkening
whose Notes so often he spent so much of
Time, that he neglected the great Affairs of
Court, which gave Offence to his Courtiers,
somuch, that they consulted Methods how they
might prevent it for the Future.

An old Knight undertook that he would do
the Business for the rest; and so when he saw
one Drunk he lock'd up the Well, that he
might have no Water to refresh him; And the
Emperor calling hastily for him, he came reel-
ing into his Presence, and could not speak;
which so enraged the Emperor that he banish'd
him.

Now the Old Knight had further observ'd,
that as he walk'd by the Forest Side, he saw
the Nightingale, coupled with another Bird,
and to prevent her Mate's finding it out, would
lead to a Spring hard by and wash herself: This
sawing the Old Knight likewise stopp'd up;
that going thither to wash herself as usual,
not finding no Relief she immediately stopp'd
her Song, and made Sad and mournful Lamenta-
tions; and when her Mate came and found what
she had done, he went and got together a great
many other Nightingales, and by his Example
they fell upon her, and tore her to pieces.

M O R A L.

THE Emperor denotes our Saviour, who De-
lights in the Harmonious Sound of Prayers
and Thanksgivings. The Drunken Knight may
be

be taken to signify a Sinner that Repents and is Sorry for his Sins, till at last his Enemy the Devil, represented by the Old Knight, finds out a Way to stop the Fountain, that is, to prevent his good Intention, and so in the end he is banish'd the Emperor's Presence; that is, the Joys and Blessings of Heaven for ever.

By the Moral of the Nightingal, may likewise be understood, the Soul Espoused to Christ, and often pleases God with sweet Singing, but then by often Sinning and often Repenting, the Temptations grow more strong and Habitual, and the Spring of Penitential Sorrow is intirely stopp'd, and this makes the Soul, thus polluted, appear so deform'd, and Nauseous in the Eyes of Almighty God; that at the Last Day, he Stops up the Spring of his Mercy, and 'tis doom'd to Destruction, and banish'd for ever out of his Sight, in the Presence of all his blessed Saints and holy Angels.

H I S T. LIV.

This Story shews that those wicked Persons that endeavour the Destruction of Good Men, shall fall into the Pit themselves; that is, they are miserable both here and hereafter, and the Just shall be Bless'd and Happy to all Eternity.

THERE was an Emperor of Rome, whose Name was *Martin*, who dearly lov'd his Brother's Son, call'd *Fulgent*; with this Emperor there liv'd an Eunuch, who was his Steward, and who continually sought the Life of one *Fulgentius*. One day he told the Emperor, that *Fulgent* reported that his Breath stank to that Degree, that he should not endure to deliver him the Cup; at which the Emperor was very much Vex'd, and command'd the Eunuch to tell him the Truth, whether his Breath did in reallity stink or not.

No, My Lord, says he, no Man can have a stinking Breath; Why, says the Emperor, how shall I know the Truth of this? Says the Eunuch, to morrow when he delivers you the Cup, you will see he will turn away his Face because of your stinking Breath. After he had spoke this to the Emperor, he went to *Fulgent*, and told him, That the Emperor threatned to turn him away because he had a Stinking Breath, and *Fulgent* asking if it were so in reallity, he reply'd it was. Says *Fulgent*, I never knew this before, pray advise me what is best to be done: Says he, when you give the Cup to the Emperor, be sure to turn away your Face from him, that he may not smell you, which

which he accordingly did the next Opportunity upon which the Emperor struck him with his Foot upon the Breast, and bid him begone from him; and then ask'd the Steward what Punishment he should Inflict upon him, who advis'd him to send him to the Brick-makers, and let him ask if my Lord's will is perform'd, and send them Orders at the same Time to take the Man that shall first ask the Question, and throw him into the Kiln and burn him.

Next Morning the Emperor calls *Fulgent*, and order'd him to go to the Brick-makers, and ask them, if they had perform'd the Emperor's Will, which *Fulgent* promis'd to do. Early in the Morning, *Fulgent* went into a Church to say his Prayers, where he happen'd to fall asleep, and slept all the Morning. The Steward being impatient to hear of the Death of *Fulgent*, went about Noon to the Workmen, and ask'd them if they had perform'd the Emperor's Will, they say they it shall be done Immediately, and so he catch'd him up, and threw him into the Flame.

Soon after this *Fulgent* came, and ask'd if they had done the Emperor's Will, and they told him they had, and related the whole Story, for which great Deliverance, *Fulgent* return'd Thanks to Almighty God, and went back to the Emperor and told him, That the Steward had carried his Message before him, and that the Men burnt him.

At this the Emperor was exceedingly amazed, and said to *Fulgent*, Tell me the Truth, Dost thou report about the Empire that my brother.

Thank, and in Token thereof, turn'd thy Face
 from me. No, said *Fulgent*, the Steward came
 to me, and told me that you said my Breath
 Thank, and advis'd me when I gave you the
 Cup to turn away my Head; and I call God
 to witness this is the Truth: Then said the Em-
 peror God is Just, and his Wickedness is fall'n
 upon his own Pate, and do thou be Thankful to
 God for it.

M O R A L.

WE will Suppose this Emperor here to sig-
 nify Almighty God, and *Fulgent* every true
 Christian that Serves him in Spirit and Truth,
 and the Steward a false and perfidious Christian,
 that often accuses Men falsely, but at length the
 Wickedness of such Persons shall fall upon their
 own Heads, and they shall be cast into the
 very Furnace; but the Righteous shall ascend
 to Life Everlasting.

H I S T. LV.

his Story shews what our Saviour Jesus Christ hath
 done for us, how he hath purchas'd Salvation for
 us upon our true Repentance, and Submission to the
 Conduct of his Holy Spirit.

HERE reigned once in Rome a very good
 and merciful Emperor, that made his Court
 a safe Asylum for all Persons in Distress that fled
 to him. Now it happen'd that an Innocent Kne
 by

by false Accusations was cast into a deep Dungeon, and kept by a cruel Keeper, who fed him with nothing but Bread and Water. Yet so hap'n'd, - there was in the Wall of this Prison a little Hole into which a Nightingale daily came and perch'd upon his Bosome, and Sung him most melodiously, and he fed her with the Crumbs that fell from his small Allowance, at length one Day he thus spoke to her,

Sweet Bird, thy Musick is great Comfort to me, yet if thou couldest procure my Liberty I shall be more at Ease, and thy Musick would be more Grateful : Upon this she took Flight, and three Days after came to him again with a precious Stone in her Bill, which she put into his Bosome ; With this Stone, did but touch his Chains, and they immediately fell off, and by touching the Lock the Door flew open, so he gets out, and made the best of his Way to the Emperor's Palace, where he knew he should be secure : The Keeper saw him running and pursu'd him with all might, but a Bow being put into his Hand, drew it, and slew the Keeper, and so he was Safe to the Palace where he was freely Received and Entertain'd.

M O R A L.

THIS Emperor we may likewise compare our Saviour, who by his Merits has chas'd a Place of Safety for Innocent and penitent Sinners ; The Keeper of this Prison

Dun the Devil who labours to keep Me under the
 his confinement of their Sins and Follies; The
 so Melody of the little Bird, signifies the Voice of
 rison God's Calling, met to Repentance; and the
 dailestone in her Mouth, God's Grace to deliver them
 ung from Satan's Thralldome. The Keeper's pursu-
 th thing the Knight, shews how earnestly the De-
 ace, al pursues Repenting Sinners, in order to bring
 them back again to their Evil Habits: And the
 fort ow with which the Knight kills the Keeper, is
 libertie Word of God; by the help of which, he
 wouakes his Escape to the perfect Liberty of the
 ook hns of God in the Heavenly Palace.

HIST. LVI.

this Story we are Taught to do well, and not to
 set our Minds on Things below that are fading:
 It shews also that Mens Design are often frustra-
 ted, and that there Worldly Designs often prove A-
 bortive; wherefore we ought so to live here, that
 we may be for ever happy hereafter.

NSELM an Emperor of Rome, Married
 the King of Jerusalem's fair Daughter, but
 a long Time he had no Child by her, upon
 which he was exceeding Sorrowful; One day as
 slept in his Arbour, he Dream'd that the Moon
 sh'd pale upon one Ssde; then the other, that
 little Bird was nourish'd by Beasts, and that
 other Bird sung sweetly: He call'd his Wife
 in to Interpret this Dream; who told him,
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by the Moon's Paleness was signify'd, that the Empress was with Child; by the little Bird it was a Son, and the Beasts nourishing him, that his Nobles should mightily Adore and Reverence him; and that the little Birds singing betoken'd the Universal Joy of the *Roman* Empire and accordingly the Empress was deliver'd of a Son; which when King *Amphis* heard, with whom he had long been at War he sent to make Peace with him, upon the Supposition that when he came to Age, he would revenge all the Injuries he had done to his Father, and at the same time offer'd his only Daughter in Marriage to this Son; but as they were coming by Sea, the Ship hap'n'd to dash against a Rock, so the Ship with all the Riches was Lost, and they all perish'd excepting only the Lady her Self, who as she was Swimming upon a broken Part of the Ship, a Whale came and swallow'd her up whole but she having an Instrument in her Pocket, she so prick'd and wounded him in his Belly, that he soon swam to Shore in order to disgorge which, One *Pirrus*, a Noble Knight seeing, he rais'd all his People and fought with the Whale and Kill'd him, and in cutting him up, found the Lady alive, who told him all that had hap'n'd.

The Knight hearing this, sends word to the Emperor, who came to her Immediately, and brought with him three Pots covered: The One with Gold, set with precious Stones, the other of Silver, and the third Lead, and bid her choose, and if she made a good Choice, she should

ould have his Son. Tha Lady who was desirous of him, pray'd to God to direct her, and considering that the fairest out-side did often contain the foulest Matter; She chose the Leaven One, and in that she made a right Choice, for that was fill'd with Things of great Value, and the other two with nothing but Rubbidge, and Things of no Value. So the Emperor approving her Choice, gave her his Son in Marriage, and they liv'd together with great Joy to the end of their Lives.

M O R A L.

BY the Empress being long without a Child, may be thought to signify the Promised Seed which in fulness of Time came into the World, when in Danger of being Lost: The fair Lady the Soul of Man, that must run through many dangers, and make a Wise Choice, or else she cannot hope to be Married to the Son of God, which is the most desirable and happy Marriage, and can never be dissolv'd to all Eternity.

HIST. LVII.

In this Story Charity is set forth, in that half the Place should be given to the Poor ; By the Earl breaking the Law, Ignorantly ; we may learn that God will find out an Expedient to deliver us from Sins of Ignorance, i. e. by a hearty Sorrow for them

ALLEXANDER the Emperor, made a Law that if any body turn'd the Back side of Place upon his Dish at the Table, he should die but then he should have the Liberty to Ask three Petitions, and whatever they were they should be Granted ; for the other side, he allow'd the Poor should have ; that came to his Palace-Gate for Alms.

Now it happend' that a strange Earl came to Court, which did not know the Law , and turn'd his Place, and fell to eating on the other Side. Some of the troublesome Courtiers told the Emperor of it, &c. who order'd his Law should be put in Execution. Now the Earl had a Son, who hearing his Father was to die, came to Court and threw himself at the Emperor's Feet, desiring that he might die as a Reward for his Father. The Emperor granted his Request, and then he demanded to have the benefit of the Law, in making his three Petitions. Which was likewise granted.

His first Petition was to have the Emperor's Daughter, which was granted, but with some Reluctancy : His second Petition was to have his Treasure, and this was yielded to him. As

the Lady he lay with but Deflower'd her not,
and with the Riches, he made himself many
Friends at Court, and that all the Men that saw
his Father turn the Plaice and accus'd him for
it, might have their Eyes put out. This when
the Earl's Accusers came to hear, they were so
extreamly afraid, that when he was brought out
to be accus'd, not One of them appear'd against
him, so he was Acquitted, and the Son highly
extoll'd for his Love and Duty to his Father, and
afterwards as a Reward for his Integrity, was
married to the Emperor's fair Daughter.

M O R A L.

THIS Emperor in this place may be taken to
Represent Almighty God, who will have
no Man get Wealth by Covetousness. The
Strange Knight may be taken for *Adam*; who,
by Coveting the forbidden Fruit, forfeited his
Life both here and hereafter. His Son is our
Saviour, who offer'd his Life for his Ransom,
the Accusers are the Devil, and the Emperor's
fair Daughter, the Soul that is wedded to Christ;
and the Riches, mention'd in this Story, the
Kingdom of Heaven.

HIST. LVIII.

This Story shews that tho' some Men may be promoted to great Honour; Yet not having a Regard to God's goodness they may be brought low, and as abject as ever; and therefore he that stands should take heed lest he fall.

IN Rome there dwelt an Emperor whose Name was *Leonicius*, who happen'd to meet a poor Man by the Forest-Side, and upon his telling him he was One of his Subjects, and then told him the Cause and the Original of all his Misfortunes, upon which the King took Compassion on him, and upon his Promise of Obedience and good Behaviour for the Future he promoted him. But in a little Time that very Man grew exceeding Proud and Insolent, and endeavour'd to Depose the Emperor his Benefactor. But when the Conspiracy came to be Known, the Emperor Banish'd him and all his Confederates, and gave their Possessions to others, that had more Honour and Gratitude, which made them hate those Men to that Degree, that they Invited them to a Feast, and their Poison'd them: When the Emperor heard this, he was griev'd extreamly but his Son comforted him, Saying, *If you will give me leave, I will find a Means to raise these Men from the Dead*: His Father being highly pleased went to a Country where a Virgin kept a Well whose Waters would raise dead Men to Life and having obtain'd her Consent, and first tasted the Water, he drew Trenches into the Grave

of these Men, and as soon as the Water came upon them, they reviv'd, and then he presented them to his Father, who was mightily rejoyc'd ; and as a Reward set a Crown upon his Head, as a Token of Triumph for his Victory over his enemies.

M O R A L.

THIS Emperor in this Place may again be taken to represent Almighty God, who advanced the Angels from a low Estate to great Honour and Glory ; but *Lucifer* whom he advanced above the rest conspir'd against him, and attempted to Dethrone him, and to Seat himself in it, for which he was justly banish'd from Heaven for Ever, which made him hate and abhor Mankind, and be always endeavouring to poison and Corrupt his Senses : but by the Blood of our Saviour, flowing from his five Wounds presented here by the five Trenches, Mankind rais'd from Eternal Death, and this Son of God crown'd with Glory, and Bless'd for Evermore.

F I N I S.

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